CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JANUARY 31, 1835. NO. 703.—VOL. XIV.—NO. 25.

RELIGIOUS MISCELLANY.

WHAT HAS CHRISTIANITY DONE FOR THE POOR?

Extract from Dr Tuckerman's Sermon delivered at the Ordination of Messrs Gray and Barnard.

It is said that Christianity as we see it in association with *Jesus*, is one thing; and Christianity as it is every day to be seen in the world, is quite another thing? This is true, or never *would* the question have arisen, what has *Christianity* done for the poor? Yet I do not fear to say that it has done much, and more than has by any other means been done for them. I do not mean only, or principally, that it has erected its thousands of hospitals for the diseased, and of alms-houses for the destitute. Far less do I mean, that under its influence legislatures have enacted laws for a compulsory provision, where it might not voluntarily be made, for the support of those who could not support themselves. Nor do I refer to the voluntary associations for the relief of want, and of every kind of want among the poor, which are to be found in every community of Christendom. Nor yet, as the primary and peculiar blessings which it has brought to this class of our fellow beings, would I even refer to that widely extended care for the poor, and bounty to them, which are beyond all comparison a higher good, than would be a ten-fold increase of alms-houses, and poor laws, and voluntary associations for charity. But I refer to the fact, an unspeakably important one, that the poor are *at this very day* indebted to Christianity for all the interest which is excited for them *as men;* as fellow beings; as beings of a common nature with the most exalted of men, and who have equal rights with the most exalted. They owe it to Christianity that they are looked upon as men, not as mere brutes in the shape of men. It was long, strangely long, before this recognition of them even began in the countries, in which our religion obtained an establishment. And it is now any thing but what it should be, and what Christianity would make it. Still it is a fact, that it has redeemed hundreds of thousands from slavery; and in proportion as its spirit has extended, the poor have been made to feel themselves as they never did before, and as they do under no other religion, to be men, and equally regarded by God, as is he who has the greatest possessions. I feel indeed that we have little of which to boast, in view of what Christianity has done for the classes, although it has done very much for individuals, both of the rich and the poor. We have far more to humble us in view of what it would have done, and of what it has not done, than of triumph in the thought of what it has accomplished. Yet let the blame that it has not accomplished its objects more extensively and more completely fall where it should fall. And where is that? Let me refer you to a *few facts upon this subject*.

Modern poverty,—poverty, I mean, attended as it now is in England and on much of the continent of Europe, with ignorance and abjectness and debasement, is the growth of ages of a most unchristian, and even antichristian constitution of society. Though the centuries in which slavery was not only tolerated, but maintained as consistent with Christian right and justice, the humblest classes even of those who were not serfs, or slaves, were left in utter neglect and contempt. Here then is a great monitory truth. The rich and the poor felt themselves to be different orders of beings. There was no moral connection between them. Till the eleventh century of the Christian era, not only were the multitude of the common people in England slaves, but it is to the beginning of that century, that we trace the first interposition of authority for emancipation there. Nor was this emancipation,—I mean the emancipation of white slaves in Great Britain, completed till the 15th of George III., in the year 1775, by the act which declared that colliers, who had hitherto in Scotland been bondmen, were free, and on the footing of other servants. Through this long process, there was indeed, among those who thus acquired freedom, as well as among the other poor, a slowly advancing conception of their strength, and their rights. It was not possible that, with the progress of society in its higher departments, there should not have been a stronger action of thought, and therefore some extension of knowledge, among the lower, and the lowest classes. But till within a very recent date no other knowledge was within the reach of these classes, except that alone which was incidental, and which could not be withheld from them. No measures were taken for their instruction, or for the improvement of their condition through the improvement of their character. It is to be considered, also, that the slaves of former times, like those of the present, were dependent only upon those called their owners for support. They looked not for aid to others; for aid from charity. By their emancipation, therefore, an immense accession was made to the number of those who had no recourse for support, except charity or theft. How could it have been then with alll their ignorance of duties, and under all the pressure of their necessities, that their freedom should not have been a curse to themselves, and all around them? How could it have been, that a wretchedly abject poverty should not have advanced with the progress of emancipation, accumulating every species of crime in its course? This wretched population for a long time obtained much of its support from the monasteries; and, upon the dissolution of these institutions was of course scattered, and compelled to obtain the means of sustenance wherever and however it could obtain them. Yet while new measures of increasing severity were from time to time taken respecting them, absolutely nothing was done to bring them under Christian instruction and Christian influences. I know of nothing more humiliating, more depressing in the records of human history, than is that series of enactments, by the most intelligent legislature in the world, and by a legislature, every member of which called himself a Christian, through successive ages for the punishment of crime,—the increasing crime growing out of increasing poverty,—yet unrelieved by one provision for the improvement of these poor criminals, through the improvement of their mind or character, or by the expression of any higher respect for their wants and sufferings, than that of legalizing, within certain restrictions, the beggary which it was not possible that any authority should prevent. The act, indeed, of the 43d of Elizabeth, under which the poor have been provided for by the law in England for more than two centuries, distinctly recognizes, to a certain and an important extent, the claims of the impotent poor; and of the children of the poor, in the cases in which their parents cannot provide employment for them. But it has been the tendency of the whole machinery of society there, to be enlarging the number of these children further and further beyond the capacity of law to provide for them. I say not this from a feeling of enmity to England. O, no. I owe much to England, and I love the land of our fathers. I know that nobler beings, more philanthropic and Christian spirits, exist not on the earth than there. But when the poverty of Europe is flowing upon us like a flood, and when it has been ascertained that more than half of our poor have come to us from Europe, it is surely high time that we should inquire, and understand, whence came the degradation which we see connected with this poverty? and, how may we be saved from an overwhelming population of abject, desperate, and reckless poor? The evil, great, difficult, and embarrassing as it already is with us, is not yet one from which we are to turn away with discouragement. But let it be treated by us as it has been treated in the world, and the only hope of liberty which will be left to our children will be that, for the maintenance of which they must themselves look to the power with which a master, a despot, can control his subjects.

DEATH OF MRS THOMPSON.

The following affecting account of the death of this lady, the wife of Mr Thompson of the Palestine Mission was published in the New York Observer towards the close of the last month.

In the latter part of May, an insurrection of the Fallakeens, or Musselman inhabitants of the country, broke out in consequence of some severe measures of Ibrahim Pacha. They besieged Jerusalem and soon reduced its inhabitants to great distress. A severe earthquake which caused much destruction, increased the terror of the people, and the streets were literally filled with "lamentation, mourning and woe." The building in which Mrs Thompson lived was partly thrown down, and she was obliged to escape from the ruins with her infant, amid clouds of dust and falling stones. In the progress of the siege, she with Rev. Mr Nicolayson's family were at different times exposed to great dangers from the shot of the contending soldiery, their premises were broken into, many of their papers and books destroyed, and their clothing stolen. Twice in the space of a few days the city was sacked, first by the rebels and then by the soldiers of Ibrahim, and the missionaries were exposed to insult and suffering. These events, aggravated by the absence of Mr Thompson, who was at Jaffa, and prevented from returning, had the effect to break down the health of Mrs Thompson, already greatly impaired by previous sufferings. In the beginning of July she was attacked with a severe opthalmia, which, although it ultimately yielded to medical treatment, left her system too much reduced to be again restored. She died on the 22d of July, and her remains repose on Mount Zion, hard by the tomb of David. Mr Thompson was permitted to return and be with her in her last sickness.

LUTHERAN CHURCH.

RELIGIOUS INSTRUCTION OF YOUTH.

We cannot forbear making a few remarks in reference to an ancient and praise-worthy custom of the German, and especially the Lutheran church—we refer to the religious instruction of their children. Though the honor of the first establishment of Sunday Schools is due to others; it is but just to observe that a system off religious instruction somewhat similar, and perhaps equally efficient prevailed among the Germans, centuries previous to the introduction of Sunday Schools.

It was customary, especially in the Lutheran church, both of this and the mother country, to have a school-house and school district belonging to every congregation. It was made the duty of the elders of the church to have a particular oversight of this school, to see that every child, if possible, belonging to the congregation attend this school, to provide faithful and competent teachers and to see that it be properly conducted in every respect. And besides this, the Pastor of the congregation made it his particular duty to attend at least once a week to the religious instruction of the children of this school.

They committed the Catechism to memory; while he explained it to them, and enforced the doctrines of the Bible upon their young and tender minds, with all possible plainness and affection. This was not the practice of individual ministers or congregations only, but it was a regularly established system universally observed and practised. Yet it is sometimes said, "the Germans are opposed to Sunday Schools and education!" If it be true in individual cases it is certainly no part of their system.—*Lutheran Observer.*

DIVINE INFLUENCES.

The conversation of our Lord with Nicodemus (John iii. 3—14), and especially the words "*unless a man be born of* water and *the Spirit*, he cannot enter into the kingdom of God."

We are aware of the various interpretations which have been given of the words "born of the spirit." But if they be viewed in connexion with the illustration of them, which is afforded in the 8th verse following; and in connexion with the language of Paul to Titus, (iii. 5,) of Luke (xviii, 27,) in which God's agency in the salvation of men is contrasted with their own weakness and inability; and especially if they be brought into comparison with various passages, in which a change from sin to holiness is denoted by the phrase "born of God," (as for example, John i. 13, and in various places in the 1st Epistle of John); it will be apparent, that the phrase "born of the spirit" can mean nothing less than a special effect, produced by an influence proceeding from God as its cause, and operating through the religion of His Son, as the means.

Luke xi. 13, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the holy spirit to them that ask him." It is then promised to all who seek it.

In the last solemn and affecting interview of our Lord with his disciples, previous to his crucifixion, and in immediate connexion with the promise of divine aid in their peculiar mission, which, under the designation of Paraclete, Helper, Advocate, and Comforter, was to be with them in all their labors and trials, for guidance and support, he subjoins the following words, (John xiv. 21,) "He that loveth me, shall be loved of my Father, and I will love him, *and will manifest myself to him.*" It is obvious, that whatever this promise may mean, it is not confined to those whom he then immediately addressed, but is general in its application, and is extended to *all who love* him. What then is the import of this promise, "I *will manifest* myself to him." We cannot stop to notice the various meanings which have been put upon these words. The only unforced and rational one, and that which best answers to all the circumstances under which the promise was uttered and received, is, "To those who love me, I will show myself beneficent and kind, and ready to assist, as if I were in real presence with them." It is equivalent to the promise made to his immediate followers, in the preceding verse; "I am in you." And as this, in regard to them, included a promise of all necessary aid in the extraordinary labors to which they were destined, in the first propagation and establishment of the religion of Christ among men; so the words under remark can be understood as meaning nothing less than a promise of all needed assistance to "all who love him," in the ordinary circumstances of their discipleship on earth.

This construction is sustained and fortified by the explanation which our Savior himself gives, in immediate connexion with the passage cited. In reply to Judas, who asked an explanation of the words, Jesus said, "If a man love me, he will keep my words; and my Father will love him, and *we will come unto him*, and *make our abode with him.*" This was a metaphorical phrase, well known to the Jews, and was used to express intimate presence, especial favor, and essential aid. It will be observed, too, that this promise, like that in illustration of which it is used, is general; it is made to "all who love Christ." If these views are correct, the words "I will manifest myself to him," and "we will make our abode with him," contain the promise of all needed spiritual aid, and it is made to all, in all times, "who love" the Savior. We are unwilling to crowd our pages with the learned lumber of quotations and references. Those who have gone into this inquiry will perceive, that the interpretation we have here given is sanctioned by the most learned and unprejudiced commentators, from Grotius down to the present day, including those, who, in regard to many other important points of doctrine, are much at variance.—*Chr. Examiner.*

A SHORT SERMON.—Many are the beautiful aphorisms that the Founder of our religion has left on record, to improve the heart and to delight the taste; and few of them, it may be, speak more effectually and interestingly to the condition of society, and to the heart of humanity, than the sentiment, '*Man liveth not by bread alone.*' Sad, sad as may be the pinchings of hunger, and the pinings of poverty, and the withering effects of destitution, yet there is more, much more to be done for man than merely feeding him. Life dwelleth not in the well-filled purse or the well-stored garner, but in the dextrous moral skill with which our passions are ruled, in the management that curbs and guides our ambition, in the fortitude with which we meet our sorrows, in the temperance with which we govern our appetites, in the sympathy which we extend to the distressed, in the discretion with which we temper our loves, and the forgiveness by which we subdue our enemies, and in the submission with which we admit our Creator to be the guide and governor of our lives. In these things there are greater blessings than food can give. He, therefore, who can contribute professedly to these objects, and pays dilligent attention to his duties, must be, in a great degree, a blessing to the society in which he lives. Let not the cold-hearted cynic say, it is the man's trade:—is it not a good thing that such a trade exists, that it is the acknowledged and ascertained duty of any individual to keep a moral watch over human conduct?

CHOICE PARAGRAPH.—Messrs. Editors—Will you please insert the following choice paragraph, which I have just observed in the Cincinnati Journal. X.

In the apathy which reigns over the churches of the west, we think every minister will see the necessity of exciting christians to more energetic action. We do not believe that the discussion of knotty questions, about human and divine agency, has any such tendency. It has grieved us to enter a congregation and hear the minister, with great earnestness, arguing the *can* or the *cannot* of sinners, while not an *individual sinner felt the least anxiety about his soul.* What should we think of a father, who, while the house was in flames, should go to the bedside of his little son, and tell him that he had so many bones, and muscles, and veins, and blood vessels, and that God had given power to use these in escaping? Or what should we think of another parent, who, in like circumstances, should enter into a grave question about the manner, in which God controls the will? Would not a loud cry of *fire, fire*, with a pointing to the *door*, and a helping hand, be more likely to save the lad from the flames? This was the mode of Christ and his apostles. They entered into no labored arguments about ability and inability. They assumed man's obligation and dependence; they pressed upon him his guilt and danger; they held up before him Christ as an almighty and accessible Saviour, and their preaching was a savor of life. Let us imitate their example.

N. Y. Observer.

SPIRITUAL GROWTH.—The full grown oak that overtops the wood, spreads its branches wide, and has struck its roots to a proportionable depth and extent into the soil, arises from a little acorn; its daily growth had it been daily watched from its appearance above ground would have been imperceptible: it has known a variety of seasons, it has sustained many a storm, but in time it attained to maturity, and now is likely to stand for ages. The beginnings of spiritual life are small likewise in the true Christian; he likewise passes through a succession of various dispensations, but he advances, though silently and slowly, yet surely, and will stand forever.—*J. Newton*

THE FOURTH COMMANDMENT.—Mr Walpole defended (and that was the joke) religion against me, and said he would do so against the whole bench of Bishops,—that the fourth commandment was the most amiable and merciful that ever was promulgated, as it considers the ease and comfort of the hard laboring poor and beasts of burden; but that it was never intended for persons of fashion, who have no occasion for rest, as they never do any thing on the other days; and indeed, that the law was made when there were no people of fashion. He really pretended to be in earnest, and we parted mutually unconverted; he lamenting that I am fallen into the heresy of puritanical strictness, and I lamenting that he is a person of fashion, for whom the ten commandments were not made.—*H. More.*

I look upon the things of this life as an owner—as a stranger; as an owner in their right,—as a stranger in their use.—*J. Hall.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

THOUGHTS ON HUMAN LANGUAGE.

The existence and prevalence of Christian candor among people of different opinions are objects of vast importance to the welfare of individuals, and to the peace and happiness of society. To promote these objects scarcely anything is better adapted than a due consideration of human fallibility, and the imperfection of human language, as a medium of thoughts and opinions. Men are often seen offended with each other on account of differences in opinion arising from different interpretations of particular words, phrases, or passages in the Bible. A due consideration of a few facts might evince such conduct to be very foolish and unreasonable. All men are at best very fallible; and perhaps no men are more fallible than those, who are most insensible of their own liability to err. A mere diversity in knowledge frequently occasions a diversity of opinion. This is not all the ground on which an innocent diversity of opinion may result.

Human language is one of the most important means for promoting knowledge among mankind, for the interchange and communication of thoughts from one to another; yet human language is a very imperfect medium for these purposes. This is true of all languages among men, whether spoken or written. The letters which we employ as signs or symbols of particular sounds, are perfectly arbitrary. There is not the least resemblance between the signs and the sounds which are signified by them; nor have the numerous words which are formed by different combinations of the letters, the least resemblance to the ideas they are intended to express. Whether the words are uttered by the voice, impressed on paper by a pen or by types, the same imperfection is obvious. In either case we see no more resemblance between our words and the meaning intended, than between the natural or artificial signs employed by the deaf and dumb to express their ideas, wants and feelings. Except what use and custom has done we can see no reason why *a* and *o* should not be the signs for the sounds represented by *k* and *t*; nor why the word *man* should not mean a dog or a cat. Similar remarks might be made on all our letters and words. The facts now stated might be corroborated by comparing our alphabet with that of the Greek or Arabic, and our words with those of the French and Turkish. Not only are letters and words arbitrary signs, but many of them are very ambiguous. The same letter may have various sounds, and the same word various meanings. Dr Campbell, while writing on this subject in his Preliminary Dissertations, has the following note:

"Thus to the noun *word* Johnson assigns 12 significations—to *power* 13—and to *foot* 16. The verb *to make* has according to him 66 meanings—*to put* 80—and *to take*, which is both neuter and active, has 134. This, is but a small specimen in nouns and verbs; the observation may be as amply illustrated in other parts of speech." *

Now what can be more certain than that such ambiguity should expose men to many mistakes in regard to the meaning of what they read or hear? To suppose that God will hold a man guilty for a mistake, resulting on such grounds, is to impute to him an odious character. What then must be the character of a man who imputes such mistakes to wickedness of heart? Words are often ambiguous by having both a literal and a figurative meaning, while between these two meanings there is but an imaginary resemblance. We all know what is literally meant by the words *rock, sun* and *shield.* In the Scriptures we read—"God is a rock. The Lord God is a Sun and a shield." How very different is the figurative from the literal meaning! The meaning of the last passage from the Bible is explained by Dr Watts thus—

"God is our Sun and shield,
Our *light* and our *defence.*"

The meaning then is, that God is a sun and a shield, as he affords light and defence to his people. But the word light is here used not in a literal but a figurative sense. John says "God is light." Christ said "I am the light of the world;" and he said to his disciples "Ye are the light of the world." In all these cases light is used in a figurative sense. In a figurative use of language the name of the cause is often given to the effect produced; and the name of the effect is also given to the cause. God is light as he is the cause of light; and light is God, as it is produced by God, and is a manifestation of his nature.

Jesus Christ is called the Word, and the Word of God. This may be on more than one account. God spake by him; and the words which he uttered, or the truths which he revealed were the word of God. On this account he might be called the Word, or the Word of God. Besides, in and through Jesus Christ God manifested the same miraculous power to sanction the mission of his Son, and to establish the Christian religion, that was manifested when he said at creation "Let there be light, and there was light." Hence we read—"In the beginning was the Word, and the Word was with God, and the Word was God"—or God was the Word. The same divine wisdom and power which was manifested when God said, "Let there be light," was also manifested when Jesus said "Lazarus come forth," and in all the wonderful works which "God did by him." With what propriety and force then might the Messiah be denominated the Word of God?

The words redeem, ransom, purchased and bought, are used in the Scriptures in a literal and also in a figurative sense. The literal sense is that in which we use the words when speaking of the redemption of slaves, by paying a ransom for their freedom. All these words are used in the New Testament in regard to the redemption of sinners by Jesus Christ; and for a long time it seems to have been supposed that in this case they should be understood literally. Yet it is certain that all these words are used in a figurative sense in regard to God's redeeming the Israelites from their bondage in Egypt.

When we seriously reflect on the ambiguity of language or the influence of education, the certainty that the sense given to particular words at that period will seem to people the most proper and most natural, and that children of different sects are differently taught; we may find sufficient ground for an extensive exercise of candor one towards another in respect to the great diversity of opinion among Christians. Many persons seem to be always ready to impute supposed error to bad motives or a wicked disposition. They wonder how there can be so many mistakes or errors in the interpretation of the Scriptures, and of their own language. But were they more careful to look into the circumstances of the case, they would find other occasions of error than bad motives and a wicked heart, and their wonder would be turned into a new channel. Were they duly to consider how arbitrary are the symbols we use to express ideas and opinions, how very ambiguous many of these symbols are, and how differently the children of different sects are taught as to the meaning of particular words and phrases, they would wonder how it happens that we can so generally speak or write so as to be understood, and why there is not a greater diversity of opinion among the interpreters of the Bible. How wonderful indeed it is that men can talk together for hours, by these arbitrary and ambiguous signs, and seldom fail to obtain each other's meaning! How wonderful too that they can so generally agree in their interpretations of a passage of Scripture which perhaps contains several words which are used in six or ten different senses! Indeed human language is one of the most wonderful of human inventions or discoveries. What other invention can be named that is half so complicated, which is so well understood, and so extensively useful? Shall we not then adore the goodness of God which has rendered men capable of such an invention, and of causing it to be improved to such an extent, that children now grow up and become expert in the use of language without even reflecting on the fact that language is of human invention, and as truly so as clocks and watches. How grateful should we all be for such a favor—how careful to devote it to good purposes only. Instead of employing this invention for the purposes of abuse and injuring one another, let us gratefully employ it for each other's benefit, and in rendering praise to our divine Benefactor. "O that men would praise the Lord for his goodness and his wonderful works to the children of men."

REFLECTOR.

* The writer of this article has not in his own remarks, exaggerated the ambiguity of language. But the words selected by, Dr Campbell, to which so many significations are ascribed by Johnson, have not strictly speaking those various significations; but they are variously affected by other words, with which they are connected in the examples which Johnson uses for illustration.

FOR THE CHRISTIAN REGISTER.

THE SUNDAY-SCHOOL ROOM.

NO. IV.—*In continuation.*

I have long held the Juvenile Library in high estimation, and from a sense of duty recommended its contents to the perusal of my pupils. There is that in the human mind—however firmly this may be denied by those who infer the existence in man of innate preference for evil, from the wrong deeds corrupting influences induce him to perform;—there exists that in the human mind, however strenuously the majority of Christendom may maintain the contrary, by attributing to an evil natural sentiment, the fruits of an ill-directed education;—there is that in the human mind, which leads it almost irresistibly, to admire what is pure and virtuous, and despise vice and meanness. This feeling, or sentiment, has been planted in man by his Creator, and however it may be suppressed, perverted, or overpowered by the operations of erring man, it can be removed only by the Infinite Power which placed it there. This feeling exists in man, and to it the writers for Sunday Libraries appeal. The object of this class of writers plainly is—to portray virtue and vice with their respective results,—to do this in a pleasing style to children, and make the connexion between the character of the individual written about, and the condition in life to which that character led him, so plain that the youngest mind shall see it. The sentiments and opinions of the authors which inevitably mix themselves in with the details of their stories are caught and adopted by the young readers. I allow that to the younger scholars who read Sunday School Library books, the story itself is all that is interesting and all that is cared for, and that this may be soon forgotten. But there is an activity created by this habit of reading which is valuable, and besides, at this period of life their tastes are forming, and the stories they read, though they soon slip from the grasp of their young memories, yet have their effect in forming a taste for the right sort of things. This active habit, and this good taste endure long after the stories which produced them are forgotten, so that the youngest scholars will certainly reap two species of enduring benefit from their reading. By far the greater number of our scholars too are benefited by the Library in other ways besides these. Most of the children in our school will long remember the stories they read if they are old enough to understand the moral principles inculcated and illustrated by them. And these principles, thus obtained, form the basis of their rules of action. Take for instance one of our most mature scholars. Let him read a series of these books—and in whatever relation of life he may in after time be called to act—in whatever circumstances he may be placed—by whatever temptations he may be beset, when the point of trial comes, his ready memory, will from the long catalogue of personages of which he has read, select and array before him those who have been placed in circumstances corresponding to his own. Then that native feeling of which I spoke will compel him to love, and urge him to imitate such as, in like cases, have acted virtuously and honorably, and rouse his hatred for those who when tried or tempted as he now is, have meanly and viciously yielded to the temptation. Then selfishness too will concur with conscience pressing him to imitate some good child he thinks of, in hopes to reap that child's reward, rather than some evil one, and take his after fate.

There is scarcely a child in the universe, with decent capacity, who can read a series of these moral tales without feeling admiration for the virtuous characters of which he reads, and a desire to imitate their virtues in order that their prosperity and happiness may be his. And there are as few who in reading them can escape contempt for the vicious characters of which they read, and who will not, while their recollection of these characters endures, be furnished with a motive for avoiding vice in the desire of escaping from that incessant perturbation, poverty and disgrace which followed those rascals through life. Again—recollection of the stories is not the only nor the chief advantage resulting to the older pupils of our school from the perusal of these books. That inborn principle of our nature—to wit—love of virtue—will be quickened and strengthened in their minds by the frequent appeals these authors make to it. It will grow with the growth and strengthen with the strength of these good habits of reading, till at length so gigantic will it have become, that not all the assault and battery of temptations which in after life in some form or another assuredly will beset its possessors, will be able to subdue it, and not all the ambuscades wrapped in plausible disguises and ready to spring out from every nook or corner of their diverse paths, can ensnare it.

When I contemplate the advantages of these habits of activity created in the minds of children by the use of a Library, over the indolence and vice which would obtain foothold among children without one—when I contemplate the vastness of the influence one's reading exerts in the formation of his character, and especially the reading of his youth, and in connexion with these, the value and excellence of the books which fill our Juvenile Library, I am compelled to render thanks to God that we have among us a Ware, a Parley, a Martineau, a Farrar, an Edgeworth and others who are willing to toil in preparation of these beautiful works to sway the morals of coming generations. I applaud their wisdom in aiming the products of their intellectual labor at humanity in such a period of its being as proves to us that they understand and apply that good old maxim which prefers prevention to cure. I most heartily welcome what they have written in aid of what we may say, for the promotion of our common object; and recognize it as a duty, deeply affecting their future well-being, to recommend these writings to the attention of my pupils. That teacher who relies upon his own words alone to influence those children under his care, when he might call in the Library to aid him in his work; that teacher who strives single handed to subdue the power of sin in the minds of his pupils, when he might just as well have aid from the Authors named;—that teacher who garrisons his own ideas only, in defence of virtue in his pupils' minds, and permits the bolder and better organized forces of the Library to remain unused—acts no more wisely in this than the General who should alone go forth to a numerous foe, and have his array sleeping in the camp; or than the well-formed foot racer who with the prize before him, should attempt to reach the goal by hopping upon one foot.

Our object commends itself to the good sense of all. Let us approach it by use of all means within our reach, drawing courage from past success, and trusting that the institution which in its youth, has thrown its foes into the minority, and made them blush for, and retract their early objections to it, will ere long greet our ears with news of achievements in producing the downfall of Infidelity and the rapid, universal spread of truth. Let us sustain this our beloved Institution with fearless minds, and if by aught that we can do or say we hasten the coming of that time when pure and undefiled religion is to spread over the whole world—we may be assured that our doings and sayings will not be forgotten or unrewarded by Him who hath given us both existence and the power of doing good. If after the lapse of another century or two the monster Infidelity should meet a sudden, and to some a mysterious death, I should ask for no better Coroner to tell the cause of death than Robert Raikes, the founder of our Institution.

FOR THE CHRISTIAN REGISTER.

FOREIGN PAUPERS.

The time we trust is approaching when our alien laws will be viewed in their proper light, as being a tax upon the industry and character of our native population for the benefit of foreigners; when we shall no longer sit down quietly and contemplate the dangers to which we are exposed, but putting aside all questions of political party, and of fancied humanity, shall address ourselves in earnest to the remedy. Indications of this are already abroad in various parts of our Atlantic frontier; and it is a matter of gratulation that it has been touched upon in the address of our Governor, and appears to be in a train for legislative action. So far as an individual state can act we trust that our ancient commonwealth, that has had, and still has so considerable a part of this burden, will come forward and act with the enlightened energy that belongs to her character.

In this country, from a cause which is easily explained, the encouragement held out to foreigners, to come and settle amongst us, has been constant and great. How widely different has been the case elsewhere! Look at England, whence we have derived the great body of our law, and the elements of our liberty. The foreigner can obtain naturalization but by special act of Parliament, and even then is not eligible to hold office nor be of the privy council. The naturalizing indeed may by letters patent constitute a alien a denizen, and he will thus be enabled to purchase real estate or to take it by will; but he cannot inherit real estate nor hold any office of trust either civil or military. With such jealous caution do the English laws guard the citizens, against the too easy admission of foreigners; and the apparent difficulty of obtaining naturalization is rendered ten fold more difficult, we presume, by the very heavy expense which usually attends a special act of Parliament.

In the infancy of the arts in Europe this policy worked an injury to England, and caused other nations to take the precedence especially in manufactures. But we think that the prohibition as a matter of abiding policy has proved beneficial to the prosperity of the people and to the stability of their government.

But however this may be, (and we do not intend to go into this consideration, as it is unnecessary, and impracticable within the compass of our brief remarks), we in this country have erred as far the other side. There never has been a period since the peace of 1783, when we were not increasing with sufficient, nay, with astonishing rapidity, from our own native population; and the idea of filling up our whole country in the shortest possible time, not merely with our own people, but with any thing and every thing from abroad, thereby at the earliest day to develope all our resources, and make us to appearance exceeding strong, was founded in a very limited view of a great national question, and served at best merely to gratify an overweening national vanity.

In the individual, *that* growth is the most healthful and most enduring which is gradual and constant; and it is the same with the aggregate of individuals which we call a state or nation. Precocity on the other hand begets rankness, and rankness leads by inevitable consequence to decay. And rather would we be seven or eight millions strong, of our own native strength, than double of that number, bearing in its bosom a large infusion of imported ignorance or vice.

In a succeeding paper a slight historical sketch of our alien laws will close our observations on the subject of Foreign Paupers.

FOR THE CHRISTIAN REGISTER.

CAPITAL PUNISHMENT.

I am glad to see this subject brought forward in the Legislature of this Commonwealth. Public opinion it seems to me is tending strongly in favor of abolishing punishment by death for any crime. I shall not enter into any argument on the subject at this time; but shall merely allude to the possibility of a man being executed for a crime of which he is not guilty. This is one of the most fearful things attending such an awful penalty, and accounts have been published calculated to make every juror tremble for the awful responsibility under which he is laid in capital trials. The following account has been recently given me of an occurrence that took place in the west twenty five or thirty years ago.

A man was brought to trial for murdering another in a meadow in haying-time. It was evident that the instrument with which the wound had been inflicted was a pitch-fork; and that the deceased could not have done it himself. It was proved that the prisoner was seen coming in the direction from the meadow, a little while before the deceased was found dead. Upon searching the prisoner's house, the clothes in which he was seen coming from the meadow, were found stained with blood, and stowed away behind the chimney, evidently with the design of being completely concealed. There could be no doubt of his guilt—the court charged the Jury and they retired. All were at once agreed except one, that the prisoner was guilty. This man would not agree, said he could not. They returned into Court with a verdict of "not agreed." They were remanded to the Jury room and after a while returned again with "not agreed." The court censured them severely—there was no doubt of the prisoner's guilt. The juror that could not agree with the others, asked for a private interview with the court, which was granted. He then told the Judge that he could satisfy him of the innocence of the prisoner, but that he must make minutes of what he had to say which he must conceal till his decease and then he make them public, which was agreed to. The juryman then told him that being together, he and the deceased "got-a-fooling" as the phrase is, with the pitch-fork, he himself holding the handle and the deceased having hold of the prongs. While they were thus struggling the prongs slipped from the handle and the deceased fell with great violence upon them. He supported him a while in his arms, became agitated, alarmed, asked himself what would become of him if he should be discovered in this situation, and in the terror and excitement left him before he was dead and fled, in imagination magnifying his folly in engaging in the scuffle, into a crime that might be punishable with death. When he came to more sober reflection and found the imminent danger in which the innocent prisoner was placed, he made great exertions and finally succeeded in being put upon the Jury. The court from all the conversation which was held with him became satisfied of the prisoner's innocence, set him at liberty and the jury was discharged. It appeared that after the juror had left the deceased, the prisoner passing that way found him so weak from loss of blood that he could not detail the circumstances of his situation, supported him awhile, stained his clothes; and getting also alarmed, left him; from mistaken policy mingled with fear placed the blood-stained clothes where he supposed there was not the least probability that any one would see them. The juryman died some fifteen or twenty years afterward, and this account of the affair was then published by the Judge, according to his request.

I cannot vouch for the accuracy of these statements, not having seen the account that was published. If it were only an imaginary case it would merit serious consideration; but I have no doubt of its general truth, considering the unexceptionable character of the individual from whom I derived my information.

Now suppose this man had not been on the jury. Or suppose the prisoner had been condemned and executed, as is usual, a few weeks afterward, and that among the papers of the man who was on the jury, there had been found at his decease some fifteen or twenty years afterward, a document giving an account of the circumstances of the transaction. Where would have been the remedy? How would each member of the Legislature have felt when he reflected that by allowing the law that inflicted death to remain in force he had done his share to take the life of an innocent individual, and that the very evidence used to convict him, was in fact evidence of his benevolence and kindness to a dying fellow-mortal?

Or look at the case young of Frothingham who not long since disappeared for a while so mysteriously from a public house in New York: what strong suspicions and evidence against his host! Consider how strong the suspicion and evidence was against one individual for murdering Starret some years ago, and against another for robbing Goodrich! Or look at the case of Otis so recently pardoned. Suppose that Joseph had committed suicide or died before the trial came on—is it probable that Otis however innocent would have been acquitted or pardoned?

How often do we read of cases of the condemned, protesting their innocence before God and man when on the gallows. Can it be that they are *all* so hardened, that when guilty they will declare themselves innocent in the very jaws of death—on the borders of eternity? though it may be so with some, I do not believe that is so with all.

Doubtless this subject will be fully discussed in the Legislature, as it has been year after year in Lyceums and debating societies; and if I can judge from the observation, somewhat extensive, which I have had opportunity to enjoy, the day I should think cannot be far distant, when punishment by death will no longer be a penalty annexed to any felony.

S. Y.

FOR THE CHRISTIAN REGISTER.

SONNETS.

Of the English Sonnets that are written, few are worth reading, for few surmount the artificial difficulties of the verse; and on Scriptural subjects few poems are successful, for not many writers are capable of at once giving the full spirit of the original and the full glow of their own feelings. But I have just met with a Scriptural Sonnet by Mrs Hemans, which seems to me in all respects successful.

THE RISING OF THE DEAD.

"He that was dead, rose up and spoke"—he spoke—
Was it of that majestic world unknown?
Those words, that first the bier's dead silence broke,
Came they with revelation in each tone?
Were the far cities of the nations gone,
The solemn halls of consciousness or sleep,
For man uncurtained by that spirit lone,
Brought from their portal back across the deep?
Be hushed my soul! the veil of darkness lay
Still drawn:—thy Lord recalled the voice departed,
To spread His truth, to comfort His faint-hearted,
Not to unfold the mysteries of its way.
—Oh take that lesson home in silent faith;—
Put on submissive strength to *meet*—not *question*—*Death!*

FOR THE CHRISTIAN REGISTER.

Sephora; a Hebrew Tale, Descriptive of the Country of Palestine, and of the Manners and Customs of the Ancient Israelites. Abridged and corrected from the London Edition, by Rev. Thaddeus Mason Harris, D. D. Worcester: Clarenden Harris. Boston: Russell, Odiorne and Metcalf. 1835.

Mr Editor,—The book whose title I have here given, though a fictitious narrative, is quite unlike most other works of the imagination which have fallen in my way. Even the best works of this kind are liable to objections, either for exaggerated and false representations of life, or for the exhibition of scenes and characters above the ordinary walks of mankind. Their tendency, as might be expected, is to create in the reader a dissatisfaction with the plain, sober and noiseless duties of common life, as tame, insipid and tiresome. This work is not only free from these objections, but has strong claims, for its valuable moral and religious tendency. It is indeed truly Christian in all its principles and sentiments; and whilst the reader is entertained and instructed by its agreeable narrative, and its lessons of wisdom, it is his own fault if by its inculcation of the duties of forgiveness, submission and self sacrifice, his heart is not also more thoroughly imbued with the true spirit of the Gospel.

I cannot in any better method furnish to your readers a view of the character and purpose of the work, than by quoting from the Introduction, the following letter to his son, by the respected and venerable gentleman to whom we are indebted for its publication, and by whom it was prepared for the press.

To Mr Clarendon Harris,
Worcester, (Massachusetts.)

I send you, my Son, the little volumes of Sephora for publication, believing that they will prove a very useful and acceptable present to the reading community.

This unpresuming work gives such an exhibition of the domestic and social state of the Jews, just before the time when our Saviour entered on his public ministry, that the reader becomes in a sense contemporary. Their religious institutions, rites, and ceremonies,—the delusions of idolatry, with which some were bewildered; and the awakened expectations of the Messiah, who was to be "the consolation of Israel," which were becoming prevalent, are set off by a graceful narrative, the incidents of which are exceedingly interesting; while the dawning of the Sun of Righteousness sheds a divine light on the closing scene.

Young people will be pleased with the story; and all, from the description of places, and the delineations of manners, may derive much information, and be better able to understand many particulars in the *Gospel* which are now but little noticed.

You know that several years ago I projected a work upon a plan somewhat similar. My purpose was to describe the *Travels through Palestine of the good Roman Centurion:* describing the country and its productions; the inhabitants, and their manners, customs and dwellings; the Temple and its religious services, with some references to the former history of the Jews; and to close with an account of the impression made by the coming of their long expected Messiah, and the effect produced by his miracles, teaching, crucifixion, resurrection, and ascension. Circumstances, with the recital of which I need not trouble you, prevented my accomplishing what I had undertaken; and I regret it the less as this little work of an anonymous writer in some degree supplies its place.

Accept the good wishes of
your affectionate Father,
Thaddeus Mason Harris.

Dorchester, (Mass) Oct. 23. 1834.

CHRISTIAN REGISTER.

BOSTON, JANUARY 31, 1834.

CHURCHES IN BOSTON AND VICINITY.

In the Spectator of the 14th inst. is contained "the substance of a Discourse delivered in the Bowdoin Street Church, by the Pastor," on New Year's Day, from the text:

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in." —Isaiah lviii. 12.

The preacher bears the name of one of the pilgrims, and, we trust, is not wanting in that piety by which they were distinguished. But however well read he may be in the history of the old Colony, and of Massachusetts Bay, his knowledge of Boston and the vicinity is of recent date. He must necessarily have picked up from traditions current among those who are not very impartial judges in the case, many of the general circumstances which are related by him with the same confidence, as if they were verities within his personal knowledge.

The design of the first principal division of the discourse is to give a "sketch of the Progress and Decline of the Churches in Boston and Vicinity." "Progress" and "decline" are terms used with reference to the spiritual growth and decay of the churches. But for any account of *progress*, for more than a century, we look in vain. The puritans came to Massachusetts Bay and planted their churches with their measure of piety full and running over. But their very first act as the preacher states was one which infused a principle of decay into their vital religion. This was the union of Church and State. By prescribing a religious test for civil offices, they "invited hypocrisy into the church;" and in less than thirty years from the first planting of the churches in this vicinity, a lamentable decay, it is said, is shown by the low notions that had come to prevail in regard to terms of admission to the church, and by the introduction of "*the half way covenant*, a meeting half way between the church and the world." Nor is this all. The growing degeneracy had not only filled the church with hypocritical members, but at length persons were admitted without proofs of regeneration, so that the sacrament came to be regarded, not as the sign and seal or reward of conversion, but as "a means of regeneration," an "*unscriptural dogma*," as it is pronounced by the preacher.

So much for the history of Boston and its vicinity, for the first century,—till the advent of Whitefield in 1735. But the "progress" of the churches, according to the preacher's showing, was constantly downwards. And here it becomes necessary to see what outward proofs the pastor of Bowdoin street church regards as essential, in order to establish the fact of religious character in persons or communities. In the introduction to his discourse he maintains that the Messiah's kingdom has been on the whole advancing from age to age, and that every revival has become "more pure, deep, and effective on the world than the preceding." Again, speaking of "our fathers"—who first instituted Christian churches in this vicinity, he says; "Religion was with them the master business of life." Once more; of the labors of Whitefield and his coadjutors he affirms; "This was the first great movement towards a general resurrection of the dying life of the church."

By these and other examples which we might produce, the preacher leaves the impression that religion is or should be the "master business of life," and that the highest proofs of its prevalence are furnished by revivals and the consequent fruits of revivals. Now it seems to us that it is an abuse of language to call religion as it is commonly described by orthodox believers, the business of life. It should certainly be the governing or master *principle* of life, sanctifying all its business and duties. But does the absence of revivals, as they are called, prove the absence of religion? How few Christians, then, there must be out of the boundaries of the United States; yes, and within them too. Is all religion confined to those who assemble in prayer meetings and conference meetings and similar associations? Is it not possible that devout meditation may exist; that secret prayers frequent and fervent may ascend, which are heard by God only; and that life may be adorned with humility and all the christian virtues,—among thousands and millions whose voices are never heard in attestations of their religious state and descriptions of their religious experiences in presence of human witnesses?

The proofs relied upon by the preacher to show the decay of religion in this neighborhood during the first century from its colonization, is chiefly negative. Religion did not manifest itself in such ways as to comport with his notions of an interest in its cause. The ordinance of the supper came to be regarded as a means of making men better christians, and not as an evidence that they were good enough, or, in other words, not as a testimony, that, being already regenerated, they would necessarily persevere and be finally saved. The true purpose of the ordinance was not understood or regarded, and, contrary to scripture, it was even perverted by making no distinction between regeneration and sanctification. From what part of scripture the preacher has obtained such narrow views of the ordinance of the supper, he may perhaps explain to the satisfaction of some persons. There are no terms of exclusion in Christ's invitation, nor did he confer on the ministers of his religion the fearful responsibility of determining individually who is and who is not a sincere convert.

The wonders wrought by Whitefield, Tennent and others are spoken of by the preacher in general terms. Whitefield in his first visit to Massachusetts dealt freely in his denunciations of the clergy and of Harvard College, for which he made some atonement on his second. We will not deny that good as well as evil might have been produced by the stirring eloquence of Whitefield. But whatever was the amount of good it does not prove that his preaching was such as would produce on the whole the best permanent influence, and as an intruder and schismatic, we admit for him no vindication. As to Tennent we could furnish specimens of extravagance in his harrangues so revolting, and approaching so near to, if they do not enter the confines of blasphemy, that every mind in which any genuine traces of sensibility or delicacy remain, would recoil from them with amazement and horror.

The Pastor of Bowdoin-street Church is one "whom time gallops withal." He is too rapid even for an outline of the course he has pursued. He has said nothing of the Anti-nomians who were the revivalists of their day, and who afflicted the sober ministers and people of this vicinity as much in the early period of the churches, as Whitefield and his fellow schismatics did those of a century afterwards or as the revivalists of the present time disturb those ministers and churches which would live harmoniously and enjoy the true fruits of religion, if they were not molested by those who consider every minister and church as dead if the action and excitement are not visible and intense.

We close for the present with the following list of "slanderous names," bestowed by Tennent, one of the preacher's godly men, on the body of the clergy as they were "collected out of his *Sermon* at Nottingham, and published by the *Synod* of Philadelphia."

The "clergy are therein represented as hirelings; caterpillars; letter-learned Pharisees; men that have the craft of foxes, and the cruelty of wolves; plaistered hypocrites; varlets; the seed of the serpent; foolish builders, whom the Devil drives into the ministry; dry nurses; dead dogs that cannot bark; blind men; dead men; men possessed with the devil; rebels and enemies to God; guides that are stone-blind, and stone-dead; children of Satan, that, like their father, may do good to men's souls by chance-medley; daubers with untempered mortar; moral negroes; salt without savor, that stinks in the nostrils of God and man; Judases, whose chief desire is to finger the penny, and to carry the bag· murderous hypocrites, that are to take care lest they feel the force of a halter in this world, or an aggravated damnation in the next; subtle selfish hypocrites, that would not let one honest man come into the ministry if they could help it; crowds of Pharisees, that have as covetously, as cruelly, crept into the ministry, in this adulterous generation, who as nearly resemble the character given to the old Pharisees, as one crow's egg does another, whose hearers are as blind as moles, and dead as stones; successors of Nichodemus; blind leaders of the blind; formalists; dead drones; sons of Sceva, with a fine long string of prayers; false apostles; deceitful workers, ministers of Satan, &c."

AMERICAN UNION
FOR THE RELIEF AND IMPROVEMENT OF THE COLORED RACE.

On Wednesday the 14th inst, a large number of gentlemen met in Convention in this city pursuant to notices previously issued, for the purpose of forming a Society indicated by the title placed above. The Hon. Wm. Reed was chosen President of the Convention; Rev. Baron Stow, Vice President; Rev. J. W. Chickering, and Charles Tappan, Esq. Secretaries.

A discussion arose in Convention occasioned by a difference in the two notices which appeared in the Recorder: the first inviting persons to assemble on the day above mentioned for the purpose of considering the expediency of forming a Society, and the second appointing the day, the place and the hour of meeting for the purpose, not of considering the expediency of forming, but of proceeding to form such a Society. After some explanations from members of the Committee who called the meeting, it was determined that the second notice contained the objects of the meeting and the Convention proceeded to form a Constitution.

Constitution.

Art. 1. This Society shall be called "The American Union for the Relief and Improvement of the Colored Race.

II. The object of this Society shall be to promote, in all suitable ways, the intellectual and moral elevation of the colored race; and by disseminating information, and exerting a kind moral influence, to convince all American citizens, that the system of slavery in this country is wrong, and ought to be universally abandoned.

III. The Society shall be composed of all persons present at its formation, who shall express their approbation of its object by their signing the Constitution; and of such others as shall from time to time be elected.

IV. The officers of this Society shall be a President, Vice Presidents, Secretaries, Treasurer, and two Auditors, who shall be annually chosen by ballot, and shall perform the duties ordinarily assigned to such officers, and continue in office until others are chosen.

V. There shall also be an Executive Committee of seven members, who shall be chosen annually by ballot, and who shall, as may be practicable and most useful, obtain pecuniary means, employ agents, form Associations, and take all suitable measures to accomplish the above mentioned objects, and shall annually report their doings to the Society.

VI. This Constitution may be altered on recommendation of the Executive Committee, or at the written request of any ten members of the Society, by a vote of two thirds of the members present at any annual meeting.

It was then "*Resolved*, that this Society is organized with no designs of hostility in respect to any other institution; but on the contrary with the cordial desire that relations of friendliness and co-operation may exist among all the friends of the colored people."

In the evening a meeting of the Society was held at which it was

Voted, that the Executive Committee be instructed to prepare and publish an exposition of the principles and measures of this society; and that it be recommended to the friends of the colored people throughout the country, to take immediate measures to form associations auxiliary to this Society.

The meeting was adjourned to the following day 10 o'clock.

Thursday, January 15, 1835.—The Society met, agreeably to adjournment.

On motion of Rev. Leonard Bacon, *Resolved*, That the Executive Committee be instructed to investigate, as minutely as possible,

1. The physical, intellectual and moral condition of the People of Color, in the non-slave holding states.

2. The social and civil privileges, and the means of intellectual and religious instruction, enjoyed by the People of Color in the slave-holding states.

3. The means of instruction and improvement enjoyed by the slave population.

On motion of E. A. Andrews, Esq. *Resolved*, That the Executive Committee be requested to inform themselves of the relations which the slaves sustain to the laws, in the several states and territories in which they dwell; to learn to what extent, and in what particulars, they are under the protection of law: and, as far as may be, the influence of their various legal conditions on the moral and intellectual character of the slaves.

On motion of Wm. Blanchard, *Resolved*, That the Executive Committee be requested to inquire into the condition of the Colored Race, in those places where slavery has ceased to exist.

On motion of Rev. Mr Adams, *Resolved*, that the Executive Committee be requested to insert in their exposition of the principles of this Society, a statement of the feelings of interest and sympathy felt by us in regard to slave holders, who are anxious to be freed from the burden of Slavery.

On motion of Solomon Stoddard Jr. *Resolved*, That the Executive Committee be authorized to call meetings of this Society, whenever they may think it expedient.

At this meeting the officers of the Society were elected, whose names have not been officially made known, their acceptance not having been ascertained.

The Executive Committee are, Daniel Noyes, B. B. Edwards, E. A. Andrews, Charles Scudder, Henry Edwards, Joseph Tracy, Samuel M. Worcester.

BETHEL SUNDAY SCHOOL.

Of the claims of this school to the patronage of the benevolent we have been well assured. We have however been in an error, an error which many others have probably shared with us, by supposing it connected with the Port Society and the Bethel Church. We feel indebted to our correspondent, both for the facts in the case, and for the persuasive manner in which he invites public attention to this excellent charity.

RELIGIOUS EDUCATION OF POOR CHILDREN.

The religious education of the children of the vicious poor, is a kind of charity, which no political or religious prejudice can oppose, on any ground. The Bethel Sunday school is an Institution for this special purpose. It is not connected with the Port Society, or with Mr Taylor's Infant School, for which there have lately been contributions from the Public. It is quite an independent institution, and is only called the Bethel School, because the room of the Bethel is its place of meeting. It is now before the Public soliciting pecuniary aid by means of the Fair to be held at Amory Hall next Wednesday,

This school is different from other Sunday Schools' in many respects. It is composed of children whose parents have no place of public worship, or who attend the Free Bethel Church where children cannot be well accommodated, and it includes a service corresponding to the exercises of a Church. Its preacher is the Superintendant, who also performs the office of parochial visitor to his little flock,—and who, aided by the teachers, takes a sort of overseeing care of the morals and manners of the children during the week—acting to them the part of a moral and religious friend. Many interesting cases have occurred, in which when they have been sick, their young pastor has been sent for, which is one proof how naturally this new and independent society takes its place among the religious institutions, around which the affections of the heart grow, and are trained into beauty and usefulness. We would recommend those who would rejoice in seeing an infant congregation repeating the fervent prayers of their minister, sentence by sentence as he utters them; singing hymns from their own little hymn books; and listening, with fixed attention, and sometimes audibly responding, to the animated extemporaneous effusions addressed especially to them;—to go down to their place of meeting in North Square, next Sunday; and nothing more, we are confident, will be needed, to induce them to take with them what money they can well afford to the Fair at Amory Hall, on Wednesday. Feb. 3d.

First Semi-Annual Report of the Ministers-at-Large to the Benevolent Fraternity of churches.

These ministers of charity so important, not only to the moral and religious improvement, but also to the physical relief of the poor and friendless, and to the well being of this metropolis, have an office which is called the "Office of the Visitors of the Poor" where one of the ministers is to be found from 10 to 12 o'clock on every secular day. Monthly meetings are held there at which various benevolent societies send delegates. Thus the ministers at large have become acquainted with all the most important benevolent associations, and are in habits of intercourse, for mutual aid, with ministers at large of other denominations.

The condition of the colored population has received much attention, especially "in respect to the means of moral and religious instruction." Inquiries relating to them have been pursued, particularly, by Dr Tuckerman, since his return from Europe.

The Report is throughout interesting, though it contains little else than simple statements of facts, without minute details. Much, indeed every thing which can be expected from ministers of consolation and instruction, seems to have been performed by the authors of this Report, whether in alleviating, or pointing out a refuge for, the distressed, or ministering to the intellectual and spiritual culture of those within their reach, collected in the school-room or chapel.

We cannot forbear to recur for one moment to the 'Broad Street Infant School.' We have not forgotten the Report of its mistress, published in the Register some months since; its touching simplicity, and the strong appeal it was calculated to make to every sensible mind. We trust that the call now made upon the public in its behalf by the ministers of charity will not be in vain.

The report furnishes many interesting topics of remark, of which we cannot now avail ourselves, but may hereafter.

PEACE.

The following extract is part of a circular communication which has been printed in most of the religious newspapers. Whoever is acquainted with the General Agent of the American Peace Society, need not be told that he is a gentleman whose whole heart is engaged in the cause; who has sacrificed everything to it; and had well nigh sacrificed his life to his perseverance in spreading the pacific principles of the Gospel; with less sympathy too in his labors than perhaps is found in any other effort of enlarged benevolence. He is also an example of what he inculcates, an example of mild and unoffending and forbearing temper and manners, united with a fearless pursuit of his object, undaunted by its enemies, not embarrassed by difficulties, not mortified by indifference or irritated by raillery. He is indeed, we have seen it, pained by the apathy with which the subject is often met, and he is not aware perhaps how much good he has done. The heralds of peace do not sound a trumpet before them—their triumphs of course must be noiseless. But we believe the power of their principles is advancing, and is destined in time to enjoy a universal and enduring reign.

EXTRACT.

Our greatest danger is not from *foreign* war. The elements of civil discord are already in a state of effervesence in this country, and unless Christians use their prayers and their influence to prevent, a dreadful explosion will ensue. Christians will then pray, but their prayers will come too late; they will be drowned amid the din of arms, the shouts of victory, and the rage of defeat, and thousands of precious souls will be hurried into a miserable eternity, only by the procrastination and negligence of Christians.

Our Savior blessed the peace-makers: a man may be ever so peaceable, but if he does nothing to make peace, can he expect the blessing? Will not neglected duty reproach him in another world? The cause of peace rests on the church of Christ. It depends on her prayers and her alms. The spirit of war is of "that kind which cometh not forth but by prayer and fasting." Philanthropy and all other temporal motives have been tried in vain. If the church does not arise to the work, it will never be done.

Instead of a bare newspaper essay, a powerful *salaried* agent should have presented this subject to the churches. But the American Peace Society is poor, and has nothing to give her agents. She needs the contributions of Christians) to enable her to send forth able agents and tracts to enlighten the Christian public, not only on the direful evils of war, but physical and moral, temporal and *eternal*, but on the absolute certainty, that the church has in her power, by God's help, which he has promised, to abolish the sinful custom of war among Christian nations, whenever she shall choose to exercise it. The Great Head of the church expects her to do her duty. Wars will cease, for the Almighty has promised it, and He will honor His church, by making her the instrument whenever she shall choose to undertake it. It is in vain to expect the world to go forward of the church in any good cause, and least of all in this.

Any contribution may be remitted to the Rev. Howard Malcom of Boston. Churches taking contributions are entitled to receive half the amount in peace-tracts, when called for, and ministers who preach once a year in favor of the cause of Peace, will be furnished gratis, with the Calumet, which is the periodical of the society by sending their address to the Rev. Mr Malcom. Two hundred and sixty-eight ministers of the gospel, of different denominations, have already sent in their names.

Wm. Ladd, *Gen. Agent of the A. P. S.*
Minot, Me. Dec. 4th, 1834.

While upon this subject we notice here that the Massachusetts Peace Society, the objects of which are among those of the most useful and interesting kind, held its Annual Meeting on Wednesday evening, 21st inst., in the Vestry of Bowdoin Street Church. The following gentlemen were elected its government for the ensuing year, viz:

Rev. Charles Lowell, President; Richard Fletcher, Esq. Vice President; Rev. Jacob Abbot, Corresponding Secretary; Joshua P. Blanchard, Recording Secretary.

Rev. Howard Malcolm, Rev. Henry Ware, Jr., Messrs. Robert Waterston and Thomas Vose, Trustees.

ECCLESIASTICAL.

Ordination.—On the 14th inst. Mr Lewis C. Brown was ordained as Pastor of the Universalist Society in Bridgewater. Introductory prayer, by Mr O. Roberts. Sermon, by Mr S. R. Smith, from 1 Tim. v. 20. "Them that sin rebuke before all, that others also may fear." Consecrating prayer, by Mr J. Porter. Delivery of the Scriptures and charge, by Mr D. Skinner. Right hand of fellowship, by Mr E. M. Woolley.

FOR THE CHRISTIAN REGISTER.

CHURCH IN CHESTERFIELD.

A church was organized on the 21st inst. in the Unitarian Society in Chesterfield, N. H. The services of the occasion were performed by Rev. Mr Hosmer of Northfield, Rev. Mr Brown of Brattleboro', and Rev. Mr Barnard the present officiating pastor.

A discourse was preached by Mr Hosmer from Matt. iii. 15th—"Thus it becometh us to fulfill all righteousness," in which the obligation which christians are under to observe the Ordinance of the supper as a memorial of the Saviour was illustrated and enforced with great power and effect. It should be observed, he said, not to build up a sect or party, not merely to advance the interests of a religious society, but because it is a duty—a command of the Saviour—and one who believes it to be such cannot "fulfill all righteousness" and yet live in the neglect of it.

After the discourse, the church was organized by the members assenting to a covenant. The rite of Baptism was observed, and the Lord's Supper administered.

The services throughout were solemn and impressive, such, we think, as are best calculated to disarm prejudice, and to lead the inconsiderate to take a deeper interest in religion.

We rejoice with this infant church in the evidence which they give of their devotedness to the cause of our common faith and common Lord. As they have become another branch engrafted on the vine which the Lord hath planted, may they abide in him and he in them.

FOR THE CHRISTIAN REGISTER.

AUXILIARY A. U. A.

To the Executive Committee of the American Unitarian Association.

The Directors of the Cambridge Auxiliary Unitarian Association respectfully REPORT,

That the ordinary business of the Association has been duly transacted during the past year. The tracts published by the Executive Committee of the parent Association have been regularly received and distributed, and have been instrumental they trust in communicating and strengthening sound doctrine and practical piety. The amount collected from the subscriptions of members of the C. A. U. A. for 1833-34 is $100,00, which has been forwarded to the Treasurer of the parent Association.

The Directors are happy in expressing their belief that the cause in which they are united is steadily though quietly gaining ground in this place; and that a more kindly state of feeling is growing up among the members of different denominations. The religious societies with which the members of this association are connected in the several sections of the town continue in a flourishing state and their prospects have been made more encouraging by the erection of two new and more commodious places of worship within the last year. The Directors would repeat their assurances of continued interest in the objects for which they are united in common with the Parent Association, and their earnest hope that they may contribute something by their efforts to advance the kingdom of Christ, the power of piety and virtue, among their neighbors and brethren.

All which is respectfully submitted.

COM. DIRECT. C. A. U. A.

Cambridge, November 2, 1834.

MR EDITOR—It is desirable that the officers and members of all local Associations Auxiliary to the A. U. A. should take it upon themselves to look after and promote the interests of truth and piety in their respective regions. It is also desirable that reports should be forwarded regularly from each Auxiliary to the General Secretary of the parent Association, that through him such information as may be interesting may be spread before the public. It is not implied in this that the parent Association possesses or desires any power of dictation or control over Auxiliaries. The object to be effected by the parent Association —by its Auxiliaries and by the communication and diffusion of information is not to unite the Unitarians in precisely the same speculative opinions—or in the same modes of operation. It is one of the principles of the denomination that each individual shall examine and judge for himself, and of course individuals will differ from each other in speculative opinions. It should be the desire of every friend of our faith that individuals and associations should exert themselves in what they may deem the most efficient modes of advancing the interests of truth and piety. Consequently as the circumstances of different places are various, the modes of operation adopted will vary. Still it is not only possible but extremely desirable that in connexion with these different speculative opinions and modes of operation a unity of spirit and feeling may be cherished—and that the bonds of sympathy among the different and scattered portions of our friends may be drawn closer and closer. It is also desirable that the different modes of operation adopted and the success with which those modes may have been respectively attended should be laid before the whole community—that we may all be profited by each others suggestions and plans, and may be stirred up to constantly increasing exertion. To aid in effecting these important objects, I send for insertion the preceding report of a neighboring auxiliary Association—hoping that it may stir up other similar Associations to forward as early as may be convenient the reports of their proceedings and of the condition and prospects of our cause in their respective regions.

J. W. *General Sec'y A. U. A.*

TRACTS A. U. A.

MR EDITOR—In a letter just received from London accompanied by an order for Tracts, I learn that there is a deep interest in the publications of the A. U. A. among our friends in England and that they meet with a ready though limited sale. I mention this by way of encouragement to continued persevering exertions in this department of our labors.

J. W. *Gen. Sec. A. U. A.*

OBITUARY.

FOR THE CHRISTIAN REGISTER.

MRS. ELIZABETH ELLIOTT.

Died in Billerica, Jan. 9th, 1835, Mrs Elizabeth, wife of Mr George P. Elliott, aged 33.

In the death of this amiable and excellent woman, her friends have been called to sustain a severe affliction. But, as their sorrow, so also does their consolation abound.

It seems but a proper tribute to the cause of Christianity, to which the deceased was supremely devoted, to offer a brief notice of some of those traits of character, which so much endeared her to her friends while living, and the memory of which affords rich consolation now that she is removed from them.

Mrs Elliott was a believer in the gospel upon examination;—the profession which she made of her christian faith, she was careful to adorn with good works. There was that meek and quiet spirit, which in the sight of God is of great price. She cherished very lowly thoughts of herself, was candid and charitable towards others, and regarded with christian affection whoever exhibited to her view the christian temper and life. Her views of God and of Christ were simple, sublime, joyful, scriptural and practical. Her gratitude for common mercies was deep, and ever prone to overflow in thankfulness, praise and cheerful piety.

The redeeming love of her God and her Savior constrained her to consecrate herself—all that she possessed and all that she could do, to the service and glory of God in the gospel of his Son. To those who had the happiness of an intimate acquaintance with her, it was delightfully evident that she had been with Jesus, had learned her religion of him, had imbibed largely of his heavenly and blessed spirit, and found it to be even as her meat to do the will of her Father in heaven, and to finish the work which He had given her to do.

As she was accustomed, for several years, to derive aid to her devout meditations by committing her thoughts and reflections to paper, a few extracts from the same will serve to illustrate and confirm the truth of the above remarks; and the more so, as what she thus wrote was never expected to meet the public eye. She will then be seen to be, as she was in reality, an ardent friend to christian institutions, a devout and humble follower of Christ, and one who adorned and blessed the social and domestic relations which she was called to sustain.

—— "Have attended meeting in Billerica for the first time on the Sabbath. O the privilege of this happy country, to find wherever we go a temple erected to the worship of Him whom my soul loveth."

——"Have been privileged to join with the church of Christ in commemorating my Savior's dying love."

On her birth-day, in Oct. 1833—"Goodness and mercy have crowned my existence from its earliest dawn to the present moment. O that I had rendered again according to the benefits received; but through my Savior I plead for pardon and for grace to help in future."

On the last day of the last year—"In the name and as a disciple of Jesus Christ, although most unworthy of so high a calling, do I desire to return to thee, O my heavenly Father, the sincerest thanks for the favor and mercy with which thou hast strown my path and encompassed my every step. To thee, O Lord, alone, is known what is before me in the course of the just opening year. O Lord, all I dare ask, is, for a heart to say, at all times, without a repining thought, Thy will be done; and, as thou hast bid me seek ,thy grace to enable me to live to thee. O grant but this, and my measure is complete.—O Lord, I plead for my dear husband and the loved little ones thou hast given us, that the choicest of thy blessings may rest upon our heads—that we all may be thine here, thine forever. May our dear parents be blessed in thee, who art the stay and staff of all who put their trust in thee. May all our dear friends be here and forever thine. May the whole family of man be blessed in Jesus. And at the bar of my God may I find forgiveness through the blood of my crucified Savior."

January 1, 1835—"A new year has commenced upon me. Well may I sing of goodness and of mercy; and with the most cheerful confidence, may I commit myself, and all dear to me, to the protection and care of my Father and my God. O Lord, thou knowest what is before me. Perhaps a few short days or hours may terminate my earthly course. O Lord, prepare me for all thy will, whether life or death await me.—With a mother's anxiety do I plead with thee for our dear little ones, and give them up to thee. May they be folded on the breast of the kind Shepherd, and watched by thee, until they pass from the earth to the fold above. Happy should I be to give into the little hands of each of them as a new year's present, a precious Bible, with this motto—"Accept this, my dear Henry and my dear John, as a token of a mother's love, and of a mother's anxiety for your eternal happiness. Begin betimes to know, to love, and to serve the God of your fathers, and his blessing will prepare thee for his presence."

These were the last lines she ever penned. In the course of a few days she was numbered with the dead, though at this time in good health. Though deprived of her reason for the most part during her sickness, she yet had some lucid moments. She realized her situation, was calm and resigned, and bid her weeping friends farewell in the consoling hope of a reunion in a heavenly world."

CONGRESS.

In the Senate, on Monday, Jan. 19, Mr Grundy, from the committee on the Post Office, reported without amendment the bill to reduce the postage on periodical pamphlets.

Mr Webster from the Judiciary Committee reported without amendment a bill making appropriations to pay revolutionary and other pensions.

Mr Clayton from the Judiciary Committee reported a bill to provide for the territorial government of Wisconsin.

The bill granting two per cent of the proceeds of the sales of public lands in Alabama, set apart for purposes of public improvement, to purposes of education within that State, was taken up for consideration as in Committee of the Whole. The bill was finally ordered to a third reading by a vote of 22 to 21.

In the House of Representatives Mr [illegible] presented the memorial of a Council held at Running Waters, in the Cherokee Nation, State of Georgia, November 28th, 1835.

The memorial, said Mr Everett, I am satisfactorily assured, is the production of John Ridge, a distinguished member of the Cherokee tribe, and one of the delegates now present in this city from the Council at Running Waters. It is at his request, and that of his associates, Elias Boudinot and Archille Smith, that I now present this memorial to the House.

The memorial was accompanied by documents and resolutions which were too long to be read.

They set forth in strong language, said Mr E., the right of their people to the soil on which they live; and their sense of the wrong done them in the measures taken to dispossess them. And in these views, sir, I feel it my duty to say, that I fully concur. They represent the progress they have made in the arts of civilization—a progress, no doubt, well calculated to excite admiration. It has excited the admiration of the friends of humanity both here and in Europe.—They express however the sorrowful conviction that it is impossible for them in the present state of things to retain their national existence, and to live in peace and comfort, in their native region. They therefore have turned their eyes to the country west of the Mississippi, to which a considerable portion of their tribe have already emigrated; and they express the opinion, that they are reduced to the alternative of following them to that region, or of sinking into a condition but little if at all better than slavery in their present place of abode. They announce this conviction with that bitterness of language, which might naturally be expected from men placed in their situation; and which I think will neither surprise nor offend any member of this House.

Mr Jarvis from the Committee on Public Buildings reported the following joint resolution.

Resolved, That the Committee on Public Buildings be directed to cause the statues executed by Luigi Persico to be placed in the niches in front of the Capitol, for which they were originally intended.

The resolution was read a third time and passed.

Mr Lytle offered the following resolution, which was read the first time.

Resolved, That the President of the United States be authorized to employ Hiram Powers, of Ohio, to execute in Italy the busts of the several Presidents to be placed in the Rotundo of the Capitol.

In the Senate on Tuesday, a joint resolution passed, directing Persico's stutues to be placed according to their original destinations.

The House of Representatives took up in committee of the whole on the state of the Union, the bill making appropriation for the civil and diplomatic services of the Government for 1835. A motion by Mr J. Q. Adams to strike out the appropriation for a Charge des Affaires to Buenos Ayres, having prevailed, the bill was finally reported as amended to the House.

In the Senate on Wednesday, Mr Frelinghuysen presented the petition of John Ross, principal chief of the Cherokee tribe of Indians, praying that the United States would purchase their lands, and cede them to Georgia &c.

Mr Frelinghuysen said, that the memorialists stated, that the controversy which existed between the Cherokees and the state of Georgia, had reached a crisis which required the interposition of the Government of the United States. They proposed that that part of the territory which they occupy should be purchased by the U. States and ceded to Georgia. And that, as to the residue of the territory, they wished it to be confirmed to the Cherokees in fee simple. That, under this state of things, the Cherokees would submit themselves to the laws of Georgia, provided they had conceded to them those equal civil and political rights, which were conferred on other citizens of Georgia.

In the House of Representatives, a resolution presented by Mr Forrester respecting the commutation claims, and seven years' half pay claims of the widows and orphans of those who died or were killed in the service of the Revolutionary war &c. was postponed to the 30th.

Mr J. Q. Adams rose and said that he was desirous of addressing a question to the Chairman of the Committee of Foreign Relations, but first it would be necessary for him to inquire of the Chair who was the Chairman of that Committee.

Mr Cambreleng said, he would inform the gentleman from Massachusetts that he was the Chairman of the Committee on Foreign Relations, having been elected to that station by the Committee.

Mr Adams said, that from the answer given, it appeared that a new principle had been introduced into the House in regard to the organization of the Committees. After speaking some time on the subject of the usage of the House in the appointment of Committees in derogation of which usage his honorable frind and colleague (Mr E. Everett) had been, he said, superseded as Chairman of the committee on Foreign Relations, he concluded by moving that the name of the present Chairman of the Committee be inserted on the journals of the House.

Upon this motion arose an animated debate, which terminated by a vote to lay Mr Adams's motion on the table—Yeas 109, Nays 97.

The place of chairman (being the first person named) of the committee became vacant by the appointment of Mr Wayne who filled that place to the office of a Judge of the Supreme Court of the U. States. Mr Everett was the second named on the committee and became chairman according to usage.

In the Senate on Thursday, Mr Frelinghuysen explained in relation to the proposal of the Cherokees to cede their lands within the State of Georgia, that they did not propose to cede all, but merely to cede all except those now occupied by the tribe; and on the confirmation to them of the lands in their possession, they were willing to remain as citizens of Georgia, provided they could be assured of the enjoyment of equal rights with the other portions of the people.

Mr Webster from the Committee on Finance, reported the bills from the House, making appropriations for the support of the Army, and for the Indian Department. The first was laid on the table and the latter ordered to a third reading.

The bill to make indemnification for French spoliations prior to 1800, was made the order of the day for Monday.

The House of Representatives was chiefly occupied in discussing the general appropriation bill, and some amendments proposed thereto. Before going through the bill the House adjourned.

In Senate on Friday, the bills making appropriations for the support of the Army, and for the payment of revolutionary and other pensions were passed.

Mr Clay gave notice, that he should on Monday, move to proceed to the consideration of Executive business, in order to settle at once the business of that nature before the Senate.

Adjourned to Monday.

In the House of Representatives, no business was completed. A resolution concerning Indian Reserves was discussed and referred to the Committee on Indian Affairs.

MASSACHUSETTS LEGISLATURE.

In the Senate on Friday, Jan. 23. No business of general interest.

In the House of Representatives, Mr Blake of Boston, presented an order, that a special committee be appointed to consider the expediency of instructing the Senators and Representatives of this State in Congress, in regard to the disposition of the public lands, which was adopted.

In the Senate on Saturday, in pursuance of the provision for a Joint Committee to devise a plan for the consideration of the Revised Statutes, the following persons were appointed on the part of the Senate, viz: Messrs. Dexter, Waters, Lunt, Austin, Allen, Lawrence, H. Shaw, G. Bliss, Metcalf, Sproat, Rodman, and Hedge. Set down to be joined. [The House joined Messrs. Parsons, Everett, W. Brigham, Rantoul, Robinson, Devereux, Mosely, Davidson, Jenks, Keys, Hayward, Butterfield, Lincoln, Crawford, Hancock, Chapman, Mekins, Whitney, Marsh, Ward, Loup, Forbes, Ashmun, Coles, Walcott, Saunderson, Clark, Baylies, Hathaway, Gray, Thaxter, Crocker of Barnstable, Crocker of New Bedford, Thomas, Loring and Pierce.

In the House of Representatives, the bill incorporating the Malleable Cast Iron and steel Company was taken up: the question being on a motion made by Mr Stoddard, of Northampton, to amend it, by reducing the amount of personal property, which the corporation may hold, from $400,000 to $200,000.

The motion led to a general discussion of the subject of granting Corporation powers, and the House adjourned before any question was taken.

In the Senate on Monday, on motion of Mr Rodman, of Bristol, it was

Ordered, That a committee be appointed to inquire into the expediency of so amending the law in relation to evidence, as to admit proof of the addiction of any witness to intemperance in the use of ardent spirits, to impair his credibility before any court or jury. Messrs Rodman, Flint and Lunt were appointed on said committee.

In the House of Representatives, Mr Eustis, of Boston, from the committee on the subject of distributing improper papers or pamphlets, made a report, accompanied by the following order, which, on motion of Mr Bigelow, of Boston, was laid on the table, viz:

Ordered, That no printed documents which are designed for the members of the Legislature, shall be distributed in either Hall, except by the Messenger or his Assistants.

In the Senate on Monday, the bill to incorporate the Boston Farm School and Asylum for Indigent Boys, passed to be engrossed, with amendments, and was sent down for concurrence.

Ordered, That the Committee on Banks and Banking be instructed to consider the expediency of repealing so much of the law respecting Institutions for Savings, as requires that the President and Trustees, or Managers, of the same shall be sworn or affirmed to the faithful discharge of their duties.

In the House of Representatives, pursuant to assignment, the House proceeded to the election, on its part, of a Senator in the Congress of the United States, in place of the Hon. Nath'l Silsbee, whose term of office will expire on the 4th of March next; and on the votes being taken, it appeared that the whole number given in was 569

Necessary to a choice,	285
For John Quincy Adams,	131
Levi Lincoln,	106
William Baylies,	81
Abel Cushing,	80
Isaac C. Bates,	65
John Davis,	43
Henry Shaw,	38
Leverett Saltonstall,	22
Scattering,	3

There being no choice, the House then voted not to proceed to a second balloting this day; and on motion of Mr Sturgis of Boston, it was then ordered, that tomorrow, at half past 11 o'clock, be assigned for the election.

Senate. Wednesday. A Message sent yesterday by the Governor containing a communication from the Gov. of N. Carolina; a Report of the Trustees of the State Lunatic Hospital, representing its embarrassments; a Memorial from certain officers of Harvard College praying that duplicates of the Laws of other States, in possession of this Commonwealth may be placed in the Law Library of the College; a Memorial of the Boston Marine Society in relation to Pilots; and a representation respecting the Fort on Castle Island, were referred to the appropriate Committees.

In House of Representatives, after several ballotings, John Davis, the Governor of the Commonwealth, was elected on their part a Senator to Congress for six years commencing with the 4th of March next.

INTELLIGENCE.

DOMESTIC.

Institution for the Blind—Extract from a letter from Lieutenant Governor Armstrong to Governor Davis.

The whole number of pupils now in the Institution is forty-two; of these, nineteen were received on warrants from the Executive of the Commonwealth, for gratuitous support and instruction; five others, they being above or below the age allowed by the regulations, have been received on like liberal terms by the Trustees; all these persons belong to this Commonwealth, and are indigent in their circumstances; the remaining number of the pupils receive the benefits of this Institution on various but easy terms.

The kindness, skill and care of the Director were apparent in the general appearance of health, contentment and cheerfulness visible among all the pupils; and which are being rewarded by the orderly submission, respectful deportment, and substantial improvement of those under his care, in manners, morals and useful acquirements.

Boston Young Men's Society.—At the annual meeting of the Boston Young Men's Society, held at the Supreme Judicial Court room on the evening of the 19th inst., the following persons were elected officers for the ensuing year.

President, William Brigham.

Vice Presidents, Augustus A. Gould, Phillip Greely, Jr., William Pierce.

Corresponding Secretary, A. D. Parker.

Recording Secretary, Elias Keyes.

Treasurer, Newton Pierce.

Directors, James C. Converse, Lewis T. Stoddard, Wm B. Spooner, Gustavus Horton, A. H. Bartlett, G. D. Miles, J. N. Turner, Benj. Kingsbury, Jr., Wm. D. Ticknor, Otis H. Dana, Samuel S. Arnold, Joshua Lincoln.

FOREIGN.

France.—Paris papers to the evening of the 23d Dec. inclusive, containing later dates from other parts of the Continent, and two days later intelligence from London have been received.

The French Chambers had done nothing in relation to the American claims. The packet ship France, with the President's Message on board had not arrived, but was soon expected, as she sailed from this port on the 3d. It is therefore rendered nearly certain that nothing will be done respecting the American claims, before the President's Message reaches France.

The Courier Francais, in alluding to the inflexible economy which the Chamber intends to practice, says: "Let the famous bill for 25 millions be again presented—we defy the Ministers to pass it." The Constitutionnel, in remarking on the manifestations of economy in the Chambers, and the hostility of the members of M. Dupin, the President, infers that "the bill for 25 millions has received its death blow."

The public mind appears to be totally engrossed by the condemnation, by the Chamber of Peers, of the ostensible proprietor of the Paris Journal Le National, for a libel on that body.

The proceedings of the Chamber of Peers on this occasion exhibit in strong colors the present state of things in France.

Immediately after the condemnation, a subscription was set on foot to raise the amount of the fine imposed, and nearly the whole of it was collected. Many of the most celebrated names in France are among the contributors. M. Lafitte accompanied his donation with the following letter:

Paris, 18th Dec. 1834.

To the Editor of Le National:—

SIR.—The Judges stand more in need of exculpation *(rehabilitation)* than the hero immolated by the order of foreigners. This was my opinion when I gave my daughter in marriage. At that time I would alone have paid the fine to which you have just been condemned. Now I send you 100 francs, part of the proceeds of the sale of my furniture.

Receive, &c. J. LAFITTE.

The daughter of M. Lafitte married the eldest son of Marshal Ney.

The Chamber of Deputies has refused a grant of 20,000 francs to M. Dupin, the President of the Chamber, for expenses incurred by him in his official station. This circumstance has elicted the following remarks from Le Constitutionnel. It is the only allusion, even of the most distant kind, we find any where to the Treaty of Indemnity to this country.

"If the alleged motive of economy were the real cause for rejecting the demand of indemnity, it has nothing to complain of, but will bear in mind this vote, in order to claim from the Deputies of the centres that rigid economy in future which they now display against their President. These members will doubtless rise in a mass against the bill of 360,000 fr. which has now swollen to the round sum of 1,200,000 fr. The bill for 25 millions has also received its death blow."

It is now reported, that Prince Talleyrand will return as Ambassador to London, instead of the Duke of Broglie, who was stated to have been appointed to that station.

Berlin.—The Leipsic Gazette give the following of the 8th inst. from Berlin:—"It is said that there will be a new Congress of Ministers in this city in the spring, to devise measure for putting an end to the political evils that are desolating the western part of Europe."

Spain.—From Spain the news is decidedly favorable to the Queen's cause. General Mina had gained important advantages over the Carlist troops. The Queen of Spain had returned to Madrid.

A CARD.

The subscriber acknowledges the receipt of twenty dollars from a citizen of Virginia—to be applied to the relief of suffering among the poor.

Also—Five dollars from a gentleman of Northampton, for a similar purpose.

W. P. HUNTINGTON.

A CARD.

The subscriber intending to reside in Oxford Co, Me., the ensuing spring, is desirous of obtaining as many books, pamphlets, tracts, &c., as he can, for the purpose of promoting enlightened and Liberal views of Christianity. All persons, therefore, who have books or pamphlets, which they are willing to give for this object, are respectfully requested to send them to 81 Cornhill, up stairs.

HENRY B. BREWSTER.

LECTURES TO SUNDAY SCHOOL TEACHERS.

At the request of the Directors of the *Sunday School Society*, the Rev. E. S. GANNETT will give a short series of Lectures—subject "Christian Morals" before the Teachers associated with the above named Institution. Others who take an interest in the objects of the Society are invited to attend.

The first lecture will be given on Sunday Evening next, Feb. 1st at 7 o'clock *precisely*, in Tremont Hall in the Church of the New Jerusalem society—opposite the Stone Chapel in Tremont street.

The Lectures will be continued once a fortnight on Sunday evening. JOHN GAGE, Sec.

January 27, 1835.

MARRIAGES.

In this city, by Rev. Mr Lothrop, James J. Thaxter, Esq. to Elizabeth Francis, daughter of I. Thorndike, Esq.

By Rev. Dr Lowell, Captain Asa Eldridge, of Yarmouth, to Eliza, daughter of Geo. Hallett, Esq.

By Rev. Mr Himes, Mr Alvah Remick to Miss Sarah Glover.

By Rev. Dr Sharp, Mr Thomas K. Covell, formerly of Nantucket, to Miss Louise Converse, of Woburn.

At Salem, William Treadwell to Eliza Mansfield.

In Weymouth, Ebenezer Robbins, of Abington, to Miss Mary L. daughter of Philip Torry, of W.

In Hanover, Mr Hiram Curtis to Miss Lucinda Wilder; Mr Cushing, of Hingham, to Sarah Damon, of Scituate.

In New Bedford, on Monday evening, Mr Nath'l W. P. Cobb to Harriet M. Baker, of Dorchester.

In New York, Mr Henry N. Lund to Elizabeth A. Peirce.

In Louisville, Mr Minot Holmes, of this city, to Martha Carruth.

DEATHS.

In this city, Mrs Sarah, wife of Mr Antonio Domingo, 36; Mrs Abigail, wife of Mr Joseph Goodridge; Miss Lydia Frothingham, daughter of Mr Nath'l. Frothingham, 21; Miss Hester Anne Wetmore, daughter of the late Wm. Wetmore, Esq. 44; Mr Wm. B. Bradford, Esq 74.

At Chelsea, Mary Elizabeth Williams, youngest child of John and Charlotte F. Fenno, 9 months.

In Watertown, Mr Samuel Barry, 74.

In Hingham, John Lane, Esq. Collector of the Port of Hingham.

In Newton, Mrs Mary wife of the Rev. Joseph Grafton.

In Exeter, Mr Samuel T. Gilman, 33.

In Salem, Mr Samuel Bartol, 70.

In Provincetown, Phineas Hopkins, son of Mr David Fairbanks, 4.

In New Orleans, Mr Edward W. Waldo, formerly of Salem, 48.

AMERICAN PUBLICATIONS IN ENGLAND.

THE advertiser having established a general Depository for the sale of American as well as English Unitarian Publications, embraces the present medium to introduce himself and his establishment to the immediate notice of American Authors and Publishers.

The success attendant on his efforts to promote the circulation of the Tracts of the American Unitarian Association and other American works in England, during the last five years, and his being the *only* individual there who has ventured to import them in any quantity, he flatters himself that these facts afford ample grounds for confidence and support.

The Advertiser desires to receive specimens of every publication by Unitarian authors as soon as possible, after its issue from the press in America, the value of which he will forward with promptitude, by exchange for English Publications, or otherwise, as may be most desirable to the parties confiding to his trust and exertions, their productions.

Parcels containing specimens may be left at the office of the Christian Register (134 Washington St.) or forwarded directly to him in England, addressed to John Mardon, Importer of American Literature, No. 19 St Martin's Le Grand, London.

Jan. 1835.

WESTMINSTER REVIEW, Edited by John Bowring L. L. D., No. 42 for October. This day published by E. R. BROADERS, 127 Washington street, (up stairs.)

CONTENTS.

Art. 1, General Jackson and the Bank of the United States. 2d, Diamond District of Brazil. 2d, Parliaments of our Ancestors. 4th, Variations of the English Tongue. 5th, Criminal Law Reform. 6th, Church Establishments. 7th, Arabic Mss. in Spain. 8th, Cab and Omnibus Nuisance. 9th, Sir James Mackintosh's History of the Revolution in 1688. 10th, Second Session of the Reformed House. 11th, New South Australian Colony. 12th, Lessons for the Whigs from Spain.—13th, Bordwine's New System of Fortifications. 14th, Diplomatic Secrecy. 15th, Vagaries of the Schoolmaster. 16th, Influences of the Press. Index. List of Books.

"The Westminster Review is a work instituted for the advancement of those great objects which are in the highest degree common to all good men in all countries."

In the *Westminster Review* the interests of the American people will be always affectionately defended to the fullest extent consistent with those laws of general good which makes the morality of the Universe.

No 104 London Quarterly is in press and will be published in about a week. jan 31

NEW ENGLAND MAGAZINE FOR FEB.

THIS day published by E. R. Broaders 127 Washington st.

CONTENTS.

Original Papers.—Old News. No. 1—Slavonia. By J. G. Percival—My Visit to Niagara. By the author of 'the Gray Champion'—The Morning Star. By F. H. Hedge—The Squatter. By John Neal—Stanzas. By G. W. Greene—Decline of the Modern Drama—The Rogue in spite of Himself—Phrenology and Free Will. By Dr Caldwell—The Demon of the Study—Rev. Mr Taylor—A Glimpse at Basil Hall—Fragment from the Spanish—The Eye and Ear Infirmary—Cities. No. 1. Naples—To Governor M'Duffie—Radicalism—Lines in the Life of an Artist. By B. B. Thacher—Stanzas.

Literary Notices.—The Iliad of Homer, from the text of Wolf, with English notes and Flaxman's illustrative designs. Second edition. Edited by C. C. Felton, A. M., Professor of Greek in Harvard University—Tracts on sundry topics of Political Economy—Monte Auburno. Poemetto di Pieto Alessandro—Observations on some of the Methods, known to the Law of Massachusetts, to secure the selection and appointment of an Impartial Jury, in cases Civil and Criminal. By Peter Oxenbridge Thacher, Judge of the Municipal Court of the City of Boston—Recollections of a Housekeeper—Life and Treason of Benedict Arnold. By Jared Sparks—Peale's Graphics.

Politics and Statistics.—The Presidency—The French Question—Failure of the War scheme—Plan of the Campaign. jan 31

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The work consists in part of original matter, and in part of selections from such writings as are adapted to the purpose in view. In these selections, care has been taken to draw from such sources as are not generally accessible to children, so that the whole volume will be in most cases new; and the Editors hope that it may render some aid at least to parents in their efforts to exert a proper influence over their children, and to find suitable and interesting employment for them on the sacred day.

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An inspection of the Table of Contents will convey to the reader a correct idea of the nature and design of this work. Most of the articles are original; and those which are selected have not been, so far as is known to the Editors, published before in this country. Like the other work under a similar title, "THE SABBATH-DAY BOOK, FOR BOYS AND GIRLS," which it is intended to accompany, it is designed to interest and entertain the youthful reader, and, at the same time, to give him substantial instruction in respect to his daily duties.

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FOR THE CHRISTIAN REGISTER.

A KING'S RETURN.

'T was night,—a glorious eastern summer night;
Gone was the heat, that waits upon the day,
And makes the plain impervious to man.
The moon, in peerless beauty walking forth,
Went up among the few fair stars she chose,
As meet companions of the queen of night.
The glaring millions that display their heads
When she departs, had now their light withdrawn.
A cooling fragrance slept upon the air,
Which, waking oft, came, like the breath of God
Over the deep, and played among the leaves
Of the gigantic palms, that heavenward shot
Their towering height. Among the scented groves
It died away, as lulled to perfumed sleep,
By its own melody. In his calm strength,
Euphrates, king of floods, moved stately on,
Now silent, as communing with his waves,
And rippling now as speaking to the skies.

I stood alone—'t was near the site of Babylon;
Alone amid the works of God! Alone,
What thoughts will come with lightning rush,
Into the mind! I hate the city's din,
It stuns mine ears, and jars upon my soul.
But in the midst of God's divinest works,
My soul finds a congenial home, and *lives*.
I heard the tinkle of the camel-bells,
And the sweet song, the desert-wanderer sings
To some fair maid, that prays his safe return.
It ceased, and all again was breathless, still.
Before me a strange form arose—a man
Of mighty stature; with a kingly brow,
And a proud step, that spoke of majesty;
A diadem upon his head; a robe
Of purple flowed down to his feet; a beard
Of silvery whiteness to his girdle hung.
He cast his eyes around, as if amazed
At missing what he sought. Silent he stood,
Then walked along; now to the east, now west
He turns his eyes, as if he wished to ask
Of Distance what he hid. He looked upon
The stream, and thus he spoke:

"Not even thou
Art still the same,—my faithful memory tells,
This place was once the seat of all my power.
Here stood a city once—the capital
Of all my realms, where six score states confessed
Darius' sovereign sway. Hystaspes' son,
Where, where is now the smallest trace,
That earth can show, of all thy royal sway?
Where are the towers I built? and where the walls
Of that gigantic town, itself a state?
My Palaces, where they? All gone, all gone.
I 've wandered all the night, and many a day,
Yet cannot find a stone which bears my name—
That name I fancied writ upon the eternal earth,
In characters that Time could ne'er efface.
And they are gone. Whole nations sung my praise;
The Nile descending from his unknown hills,
Went shouting down his cataracts—my name
And glory was the theme. The mountains sung
My majesty, and the far seas replied.

"I 've questioned many a one, if aught he knew,
Of great Hystaspes' son. None knew the name—
Forgot, forgot by all the changing earth!
Who would have deemed, when once the sun beheld
My armies marching to the south and north,
Making all heaven re-echo to their tread,
My name would perish like a dream?
I wrote my name in cities, provinces—
Where are they now? No trace the earth retains
Of my existence. In realms beneath the world,
My ancient kingly state does not avail.
I herd among the mean—for purple there
Is not the royal hue, as on the earth.
Meek virtues there gain the preeminence.
There they discourse of goodness, not of power
And the hot struggle of the bloody fight.
I deemed that I might solace grief profound
By visiting these scenes of ancient fame.
Alas, alas, how did I spend my days!
Sleepless, in toil, and sweat, and strife, and blood,
And vexed by care, and fear of enemies,
Or friends—my only hope, to build a name.
Ye kings who govern *now* the trembling earth,
Oh what a lesson could Darius teach!
Ye would not hear—time was when I would not—
Would that I had. With prayers to Heaven I craved
Leave to revisit earth—how poor a boon!
I hoped to find my memory green upon the field,
My honors undecayed. Hopeless return!
The past is dark, the future darker still.

"But hark! I hear a call—the summons comes,
And I return to the pale land of shades."

T. P.

BIOGRAPHICAL.

We shall use the term Biographical, as occasion may offer, in its full latitude, so as to include any thing worth preserving pertaining to the life of any individual, and it may be, sometimes to living characters.

JOHN RANDOLPH.

From the following letters it will appear, that there were times when the subject of religion strongly exercised the mind of Mr Randolph. He was in some respects a most remarkable man. In relation to his religious character, we have not formed, and therefore cannot express an opinion. In his best days he wrote, spoke, and acted as a Christian, but at other times his deportment was much opposed to such a character. How far the last may have been the acts of an irresponsible being, it is not for us to decide.—*Southern Churchman.*

I.

Richmond, May 19th, 1815.

My Dear Sir:—It is with very great regret that I leave town about the time that you are confidently expected to arrive. Nothing short of necessity should carry me away at this time. I have a very great desire to see you; to converse with you on the subject, before which, all others sink into insignificance. It continues daily to occupy more and more of my attention —which it has nearly engaged—to the exclusion of every other; and it is a source of pain as well as occasional comfort to me. May He who alone can do it shed light upon my mind, and conduct me through faith to salvation.—Give me your prayers. I have the most earnest desire for a more perfect faith than I fear I possess. What shall I do to be saved? I know the answer, but it is not free from difficulty. Lord be merciful to me a sinner. I submit myself most implicitly to his holy will, and great is my reliance on his mercy. But when I reflect on the corruption of my nature, I tremble whilst I adore. The merits of an all atoning Savior I hardly dare to plead, when I think of my weak faith. Help, Lord, I perish; but thy will be done on earth as it is in heaven. I know that I deserve to suffer for my sins, for time misspent, faculties misemployed—but above all, that I have not loved God and my neighbor as we are commanded to do. But I will try to confide in the promises we have received, or rather to comply with their conditions. Whatever be my fate, I will not murmur in my heart against the justice of my Creator.

Your afflicted friend,
John Randolph of Roanoke.

Rev. William Meade.

II.

Roanoke, Sept. 1st, 1815.

My Dear Sir:—I have delayed too long to thank you for your truly kind letter of the 14th of July, which has lain unanswered, or rather unacknowledged, for more than three weeks. The kind interest which you take in my welfare is most grateful to me in my present state of mind, yet not unexpected—and so far from finding your letter tedious, had it consisted of as many quires as it contains sheets, I should not have found it too long. I wish I could tell you that my mind is in a more satisfactory state that when I wrote to you from Richmond. Of this world and its affairs I am sick to loathing, and of nothing more than of myself. I feel that there is no coincidence of circumstances that could contribute to make me tolerably happy, without better assurance than I have of reconciliation to God. Could I command events, could wealth, power, youth, health, all the supposed constituents of earthly happiness, come at my bidding, I still feel that there would be something wanting to fill the void in my heart, and that I would prefer sickness and poverty and sorrow and shame for my portion in this life, provided I might look forward with an humble hope of acceptance by Him that made me. When I look around upon my fellow sufferers and fellow sinners,

"I see that all are wanderers, gone astray
Each in his own delusion; they are lost
In chase of fancied happiness, still woo'd
And never won. Dream after dream ensues;
And still they dream that they shall still succeed,
And still are disappointed."

Sometimes I am tempted to wish that I could dream too—but I am wide awake to the sad reality that unless it comes from above, there is no comfort for me even in this world. This conviction ought to produce a correspondent spirit of piety and prayer, and yet I do not find such to be the case. Sometimes I am callous and dead to a degree that excites my own wonder—at others, I have hardly the heart to pray. Meantime my duties are neglected, and things and persons become indifferent to me that once excited the highest interest. Indeed, how contemptible are the mighty affairs and concerns of this life to any one who will take a serious view of them. Suppose that it could even endure to the age of the patriarchs, what are its enjoyments that they should fill the soul of a rational creature.

I lay open my thoughts to you, my good sir, with a freedom that knows no reserve, and I entreat the continuance of your good advice and of your prayers for my salvation. By a great many, perhaps the major part I am considered as a fanatic or a hypocrite—that does not disturb me at all; but this does; that I cannot mingle with my fellow men as I was wont, without giving or taking offence. So that I feel a strong repugnance at the thought of going abroad, and shrink from the idea of spending the ensuing winter at Washington; I even think seriously of retiring from a station which is as unfit for me as I am for it. I must now close this long strain of egotism, but we are allowed to detail to our physician our maladies and bad feelings. Adieu, my good friend, and may every blessing attend you.

Your obliged
John Randolph of Roanoke.

Rev. William Meade.

III.

Roanoke, Dec. 21st, 1818.

Yes, my dear sir, you have "a right" to address me as you have done. Your claims upon me are the last that I shall disavow.

The prayer of a righteous man availeth much, and I am persuaded that yours and Mr Hoge's have been earnestly offered up in my behalf. I find it impossible, at this time, and on paper, to enter into the detail which you intimate a willingness to hear. But He who in his own good time, (blessed be his holy name,) spoke peace to my almost despairing soul, has informed your heart of what has passed within my own. I can compare it to nothing so well as the dawning sun after a dark tempestuous night. Then it was—and not until then—that I confidently believed. I knew what was passing in the minds of all to whom similar mercy had been extended; and when, a few weeks afterwards, I took up at an inn on the road for the first time, the life of John Bunyan, I found a perfect coincidence between his feelings and my own. I also wrote a few lines to Frank Key, to apprise you and him that at last I had found pardon and peace —that peace which passeth all understanding—requesting as the only requital I could make for your kind interest in my welfare, that it might be communicated to you. This, no doubt, he has done. My excellent friend, Dr Hoge, to whom I had made known my state of mind, wrote me a long letter—and I am struck with the entire coincidence of his opinion and yours, although I knew it must be so, *ex necessitate rei*. Be assured there is not one to which I do not heartily and humbly assent. Continue to give me your prayers, my dear sir, now more than ever needful to me. I will cherish the hope that we may yet meet in this life, when I shall be gratified in laying open as far as possible, the process of that change which it has pleased infinite mercy to work in the temper and disposition of my soul; but should this hope (as what earthly expectations may not) be disappointed, may we meet where the wicked cease from troubling and the weary are at rest. Excuse this abrupt reply to your most kind and welcome gratulation, and believe me, in sincerity of heart, your friend. J. R. of Roanoke.

MISCELLANEOUS.

[From Gutzlaff's History of China.]

MARRIAGES, DEATHS, ETC.

Their marriages are indissoluble. The parents consult respecting the proposed connexion, without regard to the mutual affection of the parties. An old woman concludes the match; the bride is brought in a sedan-chair to her husband, who has perhaps never seen her before; they drink wine out of each others cups; and are thenceforth man and wife. As the husband has paid a certain sum for his bride, he considers her as his property. Infanticide, of which the husbands are the only perpetrators, is not uncommon; but female children only are murdered, and these immediately after the birth. This horrible crime meets with no punishment from the laws of the country; a father being the sovereign lord of his children, he may extinguish life whenever he perceives, or pretends, that a prolongation of it would only aggravate the sufferings of his offspring.

In the exercise of filial piety, the Chinese excel. This, in fact, is the great basis upon which their philosophers erected their whole system of politics, the foundation of a well regulated Society. We are, however, no very enthusiastic admirers of Chinese filial piety. As long as a child is commanded to honor father and mother, to serve them till death calls them away, we think highly of the commandment; but, when children are required to pay divine honors to the manes of their ancestors, we regard such a veneration as idolatrous, and repugnant to the law of God, the supreme author of our lives. Yet such are the injunctions of the Chinese philosophers, which are, alas! too rigidly followed up.

The Chinese having no hope beyond the grave, run into excess in mourning for the death of near relations. Every part of the ceremonial is exactly regulated; even the period, manner, and degree of the mourner's grief being duly prescribed. The corpse, being dressed in warm clothes, is deposited in a substantial coffin, and kept for several days above ground, while the survivors express their measured grief by gesture, dishevelled hair, sack-cloth, and mournful silence. When a lucky spot has been selected for the grave, the corpse is consigned to the bosom of our universal mother, earth. Building a tomb in the form of a horse-shoe, they inscribe thereon the name of the deceased, erect a tablet to his memory in the hall of his ancestors, and repair annually to the graves, in order to prostrate themselves before the manes, and to offer victuals to these hungry spirits. In the temples, divine honors are paid to their memory. To supply their full wants in the other world, they burn gilt paper, paper chariots and houses, with every necessary article of furniture, which are supposed to be changed in the other world into real utensils; while the gilt paper, when burnt to ashes, become so much ready money. The greater the personage, the more protracted is the mourning; the emperor mourns three years for his parent, and every good subject follows his august example. Mandarins resign their office during this period of affliction, literati avoid entering the examinations, the common people abstain for some time from their labor. Would not the belief in the Saviour of mankind, as him who shall raise the dead, abolish these useless lamentations?

THE WORCESTER RAIL-ROAD

Is an object of peculiar interest. The following graphic sketch we find in the Hampden Whig.

Rail-road cars run regularly from Boston to Westborough and back daily. The locomotives which draw the train of cars are rated at about fifteen horse power and weigh about five tons. Each one can draw her tender and eight passenger cars, with from two hundred to two hundred and forty passengers, at the rate of twenty miles an hour. The sensation produced by this rapid motion is quite pleasant; at the instant of starting, or rather before, the locomotive belches forth an explosion of steam, and seems for a second or two, quiescent. But soon the explosions are reiterated, with shorter and shorter intervals, till they become too rapid to be counted, though still distinct. These belchings or explosions more nearly resemble the pantings of a lion or tiger than any sound that has ever vibrated on our ear.—In making an ascent of any considerable height, (such for instance as that at the commencement of the Amboy and Campden Railroad between New York and Philadelphia) these belchings become slower and slower, till the wonderful automaton seems actually to labor like an animal out of breath, from the tremendous effort to gain the highest point of elevation. The progression is proportionate—and before the said point is gained, the train of cars is not moving faster than a horse can walk. With the slow motion of the mighty and animated machine, the breathing or belching becomes more laborious, the growl more distinct—till at length the animal appears exhausted, and groans like the tiger when nearly overpowered in combat with the buffalo. The moment that the height is reached, however, and the descent commences, the pantings increase, and the engine, with its train, starts off with augmented velocity, and in a few seconds is flying along the track like lightning, with a uniform growl and roar, like the continuous discharge of distant artillery.

The Rail-road in its course thus far, passes over an uneven country, and consequently makes several ascents of considerable height—none of them however, at an inclination of more than 30 feet in a mile. In one of these, immediately after passing Charles river, in Weston and Needham, it rises 75 feet in a distance of two miles and a half, and in another, (which reaches its summit between the Charles and Concord rivers,) it rises 47 feet in a distance of a mile and three quarters. The elevation of the road at Hopkinton Factory is 179 feet above the level at the depot in Boston, being a few feet lower than that at the summit above mentioned. There is much more ascent and curvature in the road for a few miles out of Boston than on the portion towards Worcester more recently finished.

Education in Pennsylvania.—"The governor of the commonwealth has ascertained the fact that there are now in Pennsylvania four hundred thousand persons under twenty years of age, wholly destitute of scholastic learning. Though half of this number may be allowed to be females, the residue, it will be perceived, will in a few years by the exercise of their right of suffrage control our elections, and hold in their hands the destinies of the state. An important question therefore arises—shall we permit ourselves to be ruled by a mass of ignorance and submit to all the mischiefs and calamities incident to such sway, or shall we provide, by the adoption of some general system of education, for the enlightening of the public mind, and the preservation of the public morals?"

"In New England education has been considered from the very foundation of the colonies, as an important part of the system of government, and legal provision for sustaining a system of free schools was made so early as 1647, while the hardships and difficulties of a recent settlement were still to be endured or surmounted. Towards the latter part of the last century common schools were established by law in New York and Virginia, and now more recently, South Carolina, Ohio, New-Jersey and Delaware, have each adopted a general system of instruction intended to render the ordinary branches of education accessible to the children of every citizen.

"Among the various plans that have been resorted to for the establishment and support of common schools, none has been attended with such signal success as that adopted by the State of New York in the year 1812. Though the law appears at first to have been but little acceptable to the people of that state, it has grown into popularity under a full experience of its results, and may be said to be now firmly rooted in the affections of the citizens. We are assured by the superintendant of these schools, in his report of last year, that no less than 512,645 children were taught under their system in 1833 and that the standard of education is gradually rising in that state."

Pennsylvania paper.

Frozen Quicksilver.—There has never, to our knowledge, been so great a degree of cold registered in any part of the United States as that on Sunday last, at New Lebanon in this State. At 5 o'clock on that morning, the mercury had sunk to 39 below 0, and became *congealed and immovable*. The lowest point on record was that made (we believe) by Professor Cleveland, of Bowdoin College, at Brunswick Me., some quarter of a century since. He suspended several glasses from the bough of a tree in a most exposed situation to the weather, and sat up all night to watch the fluctuation of the fluid. At one period, while noticing one more sensitive than the rest, he was almost in ecstacies to see it sink, sink, sinking to near the touchstone, but it absolutely refused to budge a degree lower than 38, preferring to remain in a liquid state, and the scientific Professor was obliged to return to bed with his wishes ungratified.

In Parry's second voyage to the North pole his officers when the alcoholic thermometers stood at 58 degrees below zero, amused themselves by casting quicksilver into bullet moulds, and freezing it; and enjoyed great sport in firing the balls at the polar bears, with a view of trying a new mode of *salivation*.

N. Y. Com. Adv.

Cowper's Poetry.—The principal charm of Cowper's poetry, consists in a delicate perception and vivid delineation of minute details. He had a microscopic eye, which nothing was so diminutive as to escape. He took a narrow range, but in his chosen sphere, there was nothing that he did not explore. Instead of roaming through the wide world of vegetable matter, he selected a single flower, a grass blade or a leaf, laid bare their tender fibres and tendrils, their thread like veins and arteries, pointed out the beauty of their blended tints, and the harmony of their various parts, and from this minute examination, drew wise and useful lessons of the power and divinity of the hand that made them. He had poetry enough to throw a grace over every thing he touched. His descriptions are like cabinet pictures, which, though they would be overlooked in a gallery of the great masters, are charming ornaments to the boudoir. Cowper has thrown poetry even over the tea table, the most unpoetical of all household observances. He has placed the humble sofa next in dignity to the georgeous throne, and he has made the fireside altar of home a shrine of worship far more delightful than the temples erected by the world to the goddess of pleasure. We hug ourselves with a feeling of comfort as he closes the shutters, wheels the sofa round, and prepares for a long evening of unalloyed enjoyment. We are even willing to join in a cup of tea, and nerve ourselves to swallow it, without a feeling of nausea.—*N. Y. Standard.*

APSLEY HOUSE.

The following curious particulars relating to Apsley House, the residence of the Duke of Wellington, at Hyde-park-corner, are not we believe, generally known; they may, however, be relied on as facts. As George II. was riding on horseback one day in Hyde-park, he met an old soldier, whom he recognized as having fought under him at Dettington, and with great condescension fell into discourse with him. In the course of conversation the King asked what he could do for him? "Why, please your Majesty," returned the soldier, "my wife keeps an apple stall on the bit of waste ground as you enter the Park, if your Majesty would be pleased to make us a grant of it, we might build a little shed and improve our trade." The King complied with his request, and the grant was accordingly given him. The shed was erected, the situation was excellent, and the business of the old woman became brisk and prosperous. After some years the old soldier died, and the grant of the late King was forgotten. The then Lord Chancellor attracted by the eligibility of the situation, removed the old woman's shed, and laid out the ground as the site of the mansion. Alarmed, but not venturing to contend with such a high authority, she consulted with her son, who was articled to an attorney, how she should act in such an extremity. The son calmed her fears by promising to find her a remedy as soon as the structure should be completed. When this was done he waited on his Lordship to request some remuneration for what he alleged to be a trespass on his mother's rights. The Chancellor, when he perceived the claim to be reasonably founded, tendered a few hundreds of pounds as a compensation, which, however, under the advice of her son, the old woman rejected, and on the next interview the son demanded £400 a year as a ground rent, when his Lordship acceded to the proposal, and Apsley House yields to this day the above ground rent to the descendants of an old apple-woman.

Greening Apple.—The celebrated greening apple takes its name from the cognomen of the gentleman on whose land it was first discovered. This fruit was first found in Rhode Island, a short distance from Newport, near an inn kept by Mr Green, hence it was called the Green-Inn apple. A light change, however, has come over the old appellation, which is now simply Greening.—*Pawtucket Chronicle.*

A Disagreeable Subject.—At the time when Sir Richard Steele was preparing his great room in York buildings, for public orations, he happened to be pretty much behind, in his payments to the workmen; and on coming one day among them to see what progress they had made, he ordered the carpenter to get into the rostrum and make a speech, that he might observe how it could be heard. The fellow mounted, and, scratching his head, told Sir Richard that he knew not what to say, for he was no orator. "Oh," cried the knight, "no matter for that; speak any thing that comes uppermost." "Why, then, Sir Richard," says the man, "here have we been working for your honor these six months, and cannot get one penny of money. Pray sir, when do you design to pay us?"—"Very well," replied Sir Richard, "pray come down, I have heard quite enough; I cannot but own you speak very distinctly, though I don't much admire your subject."

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

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Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.

sept 13

BOSTON BOOKSTORE.

JAMES MUNROE, & Co., Booksellers to the University in Cambridge, respectfully announce that they have established a branch of their business in the city, and have tken the stand long known as the Boston Bookstore, No. 134 Washington Street, formerly occupied by Cummings and Hilliard, and recently by Russell, Odiorne & Co. By this arrangement it is hoped that the convenience of their customers may be better served, both those in Cambridge, and those residing in the city and at a distance, through the increased facility which will thus be afforded for the execution of orders.

Boston Nov, 22, 1834.

EMERSON'S ARITHMETIC.

RUSSELL, ODIORNE & Co. Publishers and Booksellers, invite the attention of the Preceptors of Academies, School Committees and District School Teachers, to Emerson's North American Arithmetic, published in three parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

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Boston, Nov. 10, 1834.

Messrs. Russell, Odiorne & Co.—I have carefully examined the third part of the North American Arithmetic, by Mr. Emerson; and am so well satisfied it is the best treatise on the subject, with which I am acquainted, that I have determined to introduce it as a text-book into my school.

Very respectfully, &c. yours, E. Bailey,
(Principal of the Young Ladies' High School, Boston.)

Williams' College, Oct. 2, 1832.

To Mr. Frederick Emerson, Sir—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far.—It unites simplicity with fulness, and will thus be sure to interest the beginner, whilst it furnishes at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
Albert Hopkins,
[Professor of Mathematics and Natural Philosophy in Williamstown College.]

Burlington, Feb. 15, 1833.

[*Conclusion of a letter to the Author.*] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts,] without being vastly better acquainted with the subject than children formerly were. Being judiciously compelled in some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed I do not know any one particular, in which, for the use of very young pupils, they could be improved.

Yours respectfully,
James Dean,
[Professor of Mathematics and Natural Philosophy in the University of Vermont.]

Cambridge, Oct. 31, 1834.

To the Publishers of Emerson's Arithmetic—*Gentlemen*,—I have examined the third part of Mr. Emerson's Arithmetic, with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanations, combined with its happy adaptation to the purposes of practical business are its great recommendations. I hope it will soon be introduced into all our schools and take place of the ill-digested Treatises, to which our instructors have been compelled to resort. Respectfully,

Benjamin Peirce,
[Professor of Mathematics and Natural Philosophy, Harvard University.]

From the Boston Public School Masters, in the Department of Writing and Arithmetic.

We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, (Parts First, Second, and Third) is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly we have petitioned for the adoption of this work in the Public Schools.

P. Mackintosh, Jr. — Abel Wheeler
James Robinson — J. Fairbank
Otis Pierce — J. P. Lathrop.
Levi Conant.

City of Boston.

At a Meeting of the School Committee, Nov. 18 1834.

Ordered, That Emerson's North American Arithmetic, Second and Third Parts, be substituted in the Writing Schools, for Colburn's First Lessons and Sequel.*

Ordered, That the Arithmetics now in use be permitted to their present owners; but that whenever a scholar shall have occasion to purchase a new one the North American Arithmetic shall be required.

Attest, S. F. M'Cleary, Sec'ry.

*The First part was already adopted by a previou order.

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